# Apostolic PERSPECTIVES

AUGUST-SEPTEMBER, 1958

**Arab at Prayer** — **see Letter from Lebanon, p. 26**

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# APOSTOLIC PERSPECTIVES


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# Editorial

## Vincent J. Giese

THREE years ago when *Apostolic Perspectives* replaced the small mimeographed *Anima* as a quarterly review devoted to the Apostolate of the Church, we broadened our editorial objectives. We stated at the time that no serious review of the apostolate existed. It would be our editorial intent to observe and reflect on the varied manifestations of vitality of the Church in our times. We took as our editorial principle a formula summed up in this way: events plus reflection equals experience. We hoped thereby to convert events in the Church into a genuine religious experience by being not merely caught up in them but by analyzing them, searching out their deeper significance and placing them in the perspective of the action of the Church in today's world.

Three years have passed since this editorial principle was enunciated. We have taken up such matters as Christian art, publishing, social action, world responsibility, the II World Congress of the Lay Apostolate, lay missionaries — to cite a few examples. We have built *Apostolic Perspectives* into a review that now reaches 1,200 subscribers. We started with less than 300 followers. In this period of time we like to think that we have successfully achieved our editorial goals.

With this current issue, your editors now take a second step forward. We announce a further editorial development. And we announce that *Apostolic Perspectives* from now on will come out six times a year, instead of four times. Along with a change in frequency of publication comes a slight increase in subscription rates. Starting with this issue, one year subscriptions will be $3.00 a year; $5.00 for two years.

The new editorial dimension we have added to *Apostolic Perspectives* is the Roundup — which will report and interpret religious events of significance on a world-wide scale. This section of *Apostolic Perspectives* will bring you special reports, interviews, news-stories, and interpretative items on personalities, places, happenings, meetings from around the world. Some of the material will come from special correspondents in various key areas of the world; some will come from foreign periodicals; some will be staff-prepared through interviews with important personalities.

What we are attempting to do in this new dimension of *Apostolic Perspectives* is to apply our formula of events plus reflection equals experience to a broader area of topics of a religious import. We hope thereby to give our readers a greater awareness of the social realities of our times and of the thinking and activity of spiritually-oriented men and women in the face of these realities. Not all our coverage will bear on things "Catholic" but wherever and however the consciences of men of good-will react, we hope to provide a forum.

Four of our six issues each year will be given over to a particular theme which we intend to document for you. These will be special issues, of the nature you have been receiving in the past. The other two issues will be primarily Roundup issues, to enable us to keep abreast with developments without too great a loss of timeliness. The current issue is a Roundup issue, with no particular theme, whereas the next issue — November — will be especially devoted to the subject of Religious Education.

One final note of development in *Apostolic Perspectives*. We are broadening our Book Review department and hope in time to make it the very best book review section in the Catholic Press.

Again, we ask your support. We have a goal of 3,000 subscribers this coming year. Won't you show this issue to a friend and invite his support?

# Christians in the World

## Jacques Leclercq

TO ASSESS the impact of the Church upon society two aspects of her teaching must be borne in mind. Failing this we can easily lose our perspective and risk falling into error as to the meaning of this teaching as well as the efficacy it can have.

In the first place, the Popes have repeated time and time again that if the world abandons Christianity it will fall into barbarism. Pius XII, in particular, has been a vigorous proponent of this message: Christ is the Savior of the world; if the world abandons His faith and His teaching it invites its own perdition.

This teaching meets with a certain scepticism. Many — including not only the unbelievers but some Catholics as well — are of the opinion that the evolution of mankind does not confirm this view. Catholic countries, and especially the Latin countries of Europe and South America, are not outstanding examples of social progress. A century of liberal democracy, it is said, has done more for the amelioration of underprivileged peoples than fifteen centuries of Christianity.

But here we must recall the second aspect of the Church's teaching, which is usually disassociated from the first. *The Church also exhorts Christians to be good Christians.* She never says that faith is a panacea in such a way that baptism and perseverance in a practice that life does not nourish will automatically bring about the development of all the virtues and in particular the social virtues.

Of course, when a people is traditionally Christian and when infant baptism is practiced the Church does what she can to maintain the tradition. In order to be good Christians people must first of all become Christians. Thus the fundamental question is to make people Christian. But once this is achieved the fundamental problem becomes the task of making them *good* Christians.

The pronouncements of Pius XII bear re-reading in this respect. Never does he say that it is enough to baptize children and bring the people to Sunday Mass. These practices are no guarantee that the rest will follow. He simply says that if mankii abandons the Christian faith it will lose its streng and its light. Thus the problem remains.

Too often this matter has been presented in false way as if the mission of the Church were li ited to making Christians and the task of maki good Christians were a secondary matter and, for practical purposes, a question of individual pie and choice. We are not going into the historic causes that account for these conceptions which a in explicit contradiction to the basic postulates the New Testament. But we must take cognizan of the idea of a two-story Christianity that h become prevalent in modern times: the Christi masses, on the one hand, who are in some way si ners by definition and whose principal virtue penance and, on the other hand, the desire of elite to follow Christ in an act of total commitme

We have thus arrived at a notion of the Chur according to which the essential religious proble is to obtain from the state official recognition a exterior support for the Church, while the Churc in her turn, concentrates exclusively upon creati the religious framework that will first of all, assu baptism for the greatest number; secondly, t cultural services and, finally and most important the last rites of religion at death in such a way th eternal salvation will be guaranteed. It is not n essary to have recourse to theological subtleties see that the Christian who is so only by a death-b repentance is of precious little help in the work bringing grace to bear upon civilizations.

Nevertheless there are good Christians. The are those among the laity who are consecrated God. Then there is the vast army of priests a religious. And we ask them: what are you doin

If the fervent Christians spend the best part their efforts in obtaining from the lukewarm mass a minimum of religious life that will assure the of salvation (through the baptism of children, c echetical instruction, the celebration of the cult a the administration of the last sacraments) th Christianity is caught in a vicious circle and w never exercise any positive influence upon the wor

We know, for example, that Latin America does ot furnish enough priests to provide the minimum f religious life for the masses. That is to say the inimum from which Christianity might begin to xercise some influence upon the temporal order is ever attained. How then can Christianity be the erment it is supposed to be?

A preliminary question must be asked at this oint. It is true that Christ compared the kingdom f heaven to a ferment. But is it a ferment for he world or only for heaven? To understand his and to understand the difference between the Christian vision and the vision of the temporal nystics of our time, we must reflect for a moment upon the personal aspect of our faith.

Christ is a master of life. He calls each by his ame, invites him to reform his life and orientate t towards the divine ideal of charity. As God is ove the disciple of Christ will pass through this vorld animated with divine love.

Therefore he must be an agent of love in the vorld. For this love strives to establish a fraternal ommunity in the human community wherein each nay consecrate himself to the happiness of his rothers. This love must be a thorough integra- ion of human and spiritual values. That men serve God they must be nourished, clothed, lodged and nstructed. That men know and understand God hey must be fully present to themselves. They nust know in a vital way what it is to be a man. Christ Himself stated that the temporal works of nercy are the signs by which the authentic disciple s recognized. That is to say, the human is the oyal road to the divine.

All social progress and technical proficiency are ntimately related to this fundamental aspiration f man. Enduring values are not likely to develop n poverty and misery. Is it because they are Chris- ian that traditionally Christian countries offer the pectacle of a poverty stricken people living side by ide with a rich and indifferent aristocracy? Or is t because the level of supernatural life is low in uch countries? When we speak of the "level of upernatural life," we refer to the life of Christ in ouls, that life which must identify the life of the isciple with that of the Master.

It is true that Christianity, and in particular Ca- holicism, has not been the ferment of progress in he modern world that it should be. Is it because Christians have been faithful to Christ or unfaith- ul to Him? Yes and no. They have been faithful n the sense that they adhere to a credo. They have een unfaithful in the sense that their adherence as not brought about a vital transformation in heir lives.

When the rich become attached to their wealth is it because they are good Christians or because they are bad Christians? When they invite the poor to resign themselves to their lot by appealing to some eternal reward is it because they are faithful to the lessons of the Master? Marx attacked Christianity because Christians were bad Christians and he judged the tree by its fruits. But Christianity is Christ. It is not His traitorous disciples.

The history of the Church is shot through with the efforts of the best Christians to correct the vices of society. They have succeeded only in rare instances. Why? Because they were too few. *The action of Christianity in the world is that of Christians who live in grace.* It is not that of sinners, even though they may be baptized or profess with their lips a credo which their actions belie.

It is true that all Christians are sinners. But the authentic Christian conscience perceives the divisive quality of sin; it regrets all deliberate collaboration with the force of evil; it strives to reduce the effects of the original calamity. But there are also those who are satisfied in their sin, who have no desire to renounce it, who do not comprehend how evil destroys unity and love. And their name is legion.

The life of Christ in souls is a reality, a transforming action that changes the whole climate of values. It places fraternal love before self-seeking and inspires us to find our own happiness in promoting the happiness of others.

The action of Christianity upon society is therefore an indirect action that depends solely upon the intensity of Christian life in souls. The great social movements of the 19th and 20th centuries are, on the other hand, uniquely orientated towards social organization in view of developing man's temporal well-being. These movements began with an *élan* that came from Christianity, for it is a specifically Christian virtue to desire the common good of all. To realize the state of the world before Christ one has only to read the *Lives of Great Men* of Plutarch. The ideal of these men was an ideal of power and glory from which love of neighbor was absent.

There are some who think that our religion has now served its purpose. It gave birth in the world to the ideal of a happy human community to which all would henceforward dedicate themselves. The communist ideology is to take over and build upon the ruins of Christianity. And it will succeed

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where Christianity has failed. But what will happen to this *élan* if Christianity disappears?

Nevertheless Christianity still remains a force. The Catholic Church stands in the center with the dissident churches on the wings (and we must remember that all Christians are with us to some extent). The role of the Catholic Church is to maintain the message of Christ in its integrity and all those who see in Christ the Savior work with her, even though their ideas concerning the means of realization differ from ours or are deficient on certain points.

The central point of the Catholic Church is the sacrifice of Christ constantly renewed on the altar, nourishing Christians — I speak of those who are nourished and not of those who merely assist at Mass, sometimes without understanding anything, only because some social pressure bears upon them — and animating them that they too may become a leaven.

No one can say what the influence of Christians who live in grace is upon the world. We cannot even say who they are. They are everywhere. Grace works within the texture of human nature. It is as ambiguous as it is powerful. There are no mechanical means of determining its presence or its efficacy. We cannot say of the kingdom of God: "It is here or it is there." It is within us and in the world. The essential action of the Church upon society is not the action of the Church insofar as its institutional dimension is expressed in the voice of the hierarchy. Nor is it the action of officially Catholic organizations. It is the action of those in whom grace is alive, wherever they may be found. The action of the institutional Church has as its end to develop grace in souls and to this central point we must always return.

"The kingdom of God is like a leaven." Christ's thought is clear: it is a question of *life* and not of *rites*. This life is of course related to the totality of rites but in a supernatural perspective ritual ceremonies become transformed by and subject to this life, as they introduce us into life (baptism), maintain it (principally the Eucharist), restore it (penance), confirm the decisive moments of life (confirmation, extreme unction) and orientate us in a way of life (marriage and orders).

The essential thing is therefore a life of which the sacraments are both signs and instruments. Within the sacramental structure life develops. If it were otherwise the evangelical message would be betrayed.

Is this emphasis a discovery of our times? We would be ashamed to admit it after nineteen centuries of Christianity. Nevertheless, in some sense it is a rediscovery. It cannot be a discovery, for the New Testament reveals it dynamically on every pag and the early Christians lived it intensely. Th explains their enthusiasm, which contrasts with th resigned character of the average Christian of ou modern times. And while we cannot attempt here, there is important work to be done in examin ing the historical circumstances which centered th Christian mind on the conditions of collective lif and held up as an ideal the minimum which in rea ity ought to be the point of departure.

It is without doubt the contemporary broadenin of human perspectives that has permitted Chri tians of today to become aware of the fact that the are and always will be the "little flock" whom Chris counseled not to lose courage and, because they ar few in number, all their efficacy must depend upo the intensity of supernatural life in them. Th essential problem seems to be an intensification o life in the flock rather than the extension of th flock.

The characteristic of the life of the Church i the twentieth century is unquestionably this inten sification of supernatural life in an elite rathe than a numerical extension of the faith among th masses. There is, on the contrary, a numerica diminution among the masses. But since Pius encouraged the Church to frequent communion thereby re-opening the valves of grace, a movemen was launched that will permit some Christians to b in the vanguard of all progress.

I say "some" Christians and not simply Chris tians. Let us repeat, our century is marked by double evolution: the awakening of the elite and th falling off of the masses, this latter phenomeno being nothing other than a continuation of wha had been determined in previous centuries. Thi awakening of the elite, easy to perceive in certai public manifestations, in literature for example o in the development of an apostolic minority, is no an immediate solution to the mediocrity of th many. But it gives birth to a spirit similar to tha of the early Christians in those who understan that the message of salvation is a leaven whic must stimulate action at all levels of life.

The point of departure is always the life of Chris in souls. The rest is ordered to this. If infan baptism is practiced it is to permit supernatura life to develop. The point of religious instructio and an organized cult is the same. It is this tran scendent life — this vision, this attitude, this poin of view — alone that matters. Everything else i orientated to it. Nothing is Christianly fecund i it does not lead to it.

When this is grasped the duty of Christians i the world becomes clear!

# Where Do We Stand?

Bernard G. Murchland, C.S.C.

*We cannot content ourselves with being wolves in evergreen forests, brokers roaring like beasts on the floor of the stock exchange, or short-haired, mad executives. We must, instead, by effort come to know ourselves fully so as to vanquish evil within and without. For guilt as well as freedom is inescapable.* —W. H. Auden

AS THIS piece goes to press it is a nervous time for people everywhere. Human values are becoming progressively dispersed in the restlessness of prevailing commotions. And religious values are proportionately weakened. I know that not many are reflectively aware of the situation. But most of us are nevertheless intensely uneasy whether we reflect or not. The nameless powers that beseige us have a way of operating around consciousness. Indeed, they have a peculiar genius for rendering full consciousness quite impossible. It seems to me that most thinking today is done in secondary (and/or tertiary) categories and I am convinced that this is the principal vulnerability of our times.

## A Question of Values

Primary categories, as opposed to secondary categories, are those modes of reflection that direct us to consider those questions that ask what it means to be human, to be in the world, to be a personality, to be free, to be committed, to be capable of love and transcendence. To think in primary categories is to be concerned with what is of interior significance to man. Secondary categories, on the other hand, are not exactly artificial modes of reflection. They are rather directed to what is external to man. He whose conscious activity is taken up exclusively with technical, political, economic or social problems thinks in secondary categories and can never arrive at anything more than secondary values. I do not mean that these domains exclude the primary modes of thought. I only mean that of themselves they are exterior to man as man. They are secondary to that inward awareness that ought always direct them. These two levels of values should be mutually advantageous to one another. One level is personalist and respectful of mystery; it always tends toward interiority. The other level is objective and problematic; it always tends towards exteriority. One level is concerned with the meaning of man; the other is concerned with the activity of man. When activity holds primacy over meaning a radical perversion has set in. Man then becomes an object of manipulation and a victim of secondary goals and standards. He has stopped asking "Why?" and asks only "How?" The how-complex is the special vulnerability I have already referred to.

However valid secondary categories may be in their proper perspective, they are insufficient to justify human existence. Taken autonomously, they render purposive life futile and undermine man's authentic selfhood. In a word, they destroy personality. Thus it comes to pass that we are exposed to the great danger of living our lives in the shadows of artificiality and falsehood. We unwittingly support the enemy campaign and become unreflecting accomplices to the spectacle of destruction masquerading as life. Where, then, do we stand?

## A Personal Effort

This essay is one person's effort to sketch some answer. It should be pointed out that these remarks will be strongly colored by the existential limitations I am subject to. I cannot think with the serenity of an abstract philosopher. (And are there any abstract philosophies today?) I cannot think with the mechanical precision of an enlightened rationalist or the scientific optimism of a would-be positivist. Nor can I think with the mellow objectivity (if that is what it is) of one who has lived longer than I and whose experiences have been more diverse and more enriching than mine. I can reflect honestly only within the ambiguous context of my life — my experiences, my failures, my aspirations, my generation. Nothing is of any positive value if it is not creatively integrated within the vision of reality that I have.

What are the existential limitations in question? They are determined largely, I think, by the un-

interrupted psychologism of upheaval. Those of my generation came to the age of reason amidst the broken pieces of economic ruin. Their first impressions were of chaos. Many of us knew very early in life what it is to go hungry; many of us shared the anguish of our parents in trying to provide the necessities of survival; and many of us still carry the insecurity that situation bred. It was not difficult, nor do I think uncommon, to form some unconscious opinion to the effect that we were not wanted in the world.

The situation never did improve. Soon the gathering clouds of another disturbance began to weigh upon us. The early years of a global blood-bath provided the framework of adolescence and early manhood. One was never really aware of what precisely was taking place. Reality was for us, as it was for Kafka, always at one remove. Later, when many of my generation served in the armed forces, it was again without full knowledge of what was taking place. There was only the certainty that it was somehow all wrong and a gross injustice was being perpetrated. The lives of friends and relatives were offered daily to an unknown idol. When it was over the ordeal of getting orientated began. The search for roots had commenced in earnest. Many found a measure of stability in the uneasy years that followed the war. (And one always wonders what they were looking for.) But the former insecurity persisted in many also. Rilke's lines could have served as the motto for a great number: "Our drama has grown unreal; the invented image no longer answered our hearts." That unreality is perhaps as great today as it has ever been. The times are as nervous and discomforting as any we have ever known.

## An Attitude of Uneasiness

To have experienced sensitively and personally three decades of insecurity necessarily marks one's outlook with a spirit of searching uneasiness. One is in an especially good position to understand all the disquiet of our century. This spirit has been much more evident in Europe than in America. But I feel that eventually it will break through in this country with equal intensity. Material well-being has temporarily staved it off. But material well-being has also blinded us to the real situation by substituting a great deal of illusion for reality. We will become aware of the extent to which our society has become despiritualized and the extent to which we are subjected to a regime of secondary values only when that dimension of creative uneasiness which implies some personal commitment has entered into our thinking. Sooner or later we must perceive that we are all personally and painfully involved in the drama of our world, that the salvation of the world depends upon each one of us.

There are already signs which tell us that this dimension is taking root among us. At the social level, the appearance of such books as Whyte's *The Organization Man* or Galbraith's *The Affluent Society* are at least of minor significance. At the religious level, we are entering into a period of what I consider healthy criticism. All over America, and I speak now of Catholics, there are those who are facing the basic tenets of their faith in the nudity of sincerity, uneasiness and, in some cases, uncertainty. Faith, too, is tainted by the pervasive forces of destruction that work about us. Faith too, bears the scars of that insecurity we have known. Much of what was formerly unquestioned no longer appears acceptable. The barnacles that have gathered through history drop away in light of the present crisis. We are growing aware that we are in a time of transition when the old attitudes will not suffice for the future. Many are aware of the unsettled quality of their faith and if they do not doubt they at least fear. It is a moment of sacred solemnity when we are confronted for the first time with the question, that leaps at us as from some unknown abyss: "What does it mean for me to be a Catholic in today's world?"

The beginning of wisdom and integrity is here. The road to fulfillment always begins with a doubt, a query, an admission of incompleteness. The question, "What does it mean for me to be a Catholic?" can be re-phrased in more universal and equally fundamental terms to read, "What meaning does my life have for me?" This is the central question directed at the validity of our very selfhood which is the foundation for all meaning in our lives. To ask this question is to make some effort to grasp the situation which most concerns us and thus implicitly reject what is shallow and of no significance for us. Karl Jaspers has written some excellent lines in this respect:

> The grasping of a situation modifies it insofar as the grasping of it renders possible the adoption of a definite attitude towards it and an appeal to the tribunal of action. To grasp a situation is the first step in the direction of its mastery; since to scrutinize and to understand it arouse the will to modify its being. When I am striving to understand the mental situation of the epoch, I am aspiring to exercise my faculties as a human being endowed with intelligence; and as long as my understanding remains incomplete, I can only think of the situation as working itself out independently of my contribution; but as soon as I become an active participator in the situation, I want reflective to interfere with the action and the reaction between the situation and my own existence.

## he World About Us

There is no situation so bad that thinking will t improve it. In other words, we must know as lly as we can where we stand in relation to the rld about us and, above all, in relation to our-lves. Where, then, do we stand in relation, first all, to the world? The world, we can say in a neral way, comprises our economic, sociological d political existence; it comprises the intellectual sessment each of us makes of these realities; it mprises, finally, our relationship to other people ith whom we come in contact and enter into com-unication on the journey through life. We might ld that our attitude towards all of these aspects of ality will be largely determinative of the tran-endent faith we will endorse and exercise. Let add, too, that it is only by adopting an intelligent d personal attitude towards social values that we n elevate them to the level of primal significance.

A few questions are now in order. How aware e we of our sociological dimension? Do we tran-end its limitations? Are we victims of slogans d catchwords rather than independent thinkers? re we aware of the annihilating power of our so-al order and the restrictions it places upon the velopment of personality? Do we comport our-lves as individuals in society or merely as defense-ss members of the crowd? Do we have a working ilosophy, a well-defined intellectual position be-re the situations we face? (Philosophy, as we derstand it here, is not necessarily an academic, jective system of one kind or another. It is ther our reflective activity as we try to live a man life in the world. Philosophy in this sense as someone has said, "the consciousness of being the world.") Are we aware of the deep, life-ving and irreplaceable ties that bind us to others? re others a source of intimacy and communion for or only an occasion for asserting our egos?

Speaking of our relationship to the world about , we must touch briefly upon the time-space di-ension of man's presence in the world. In modern inking, time and space are no longer only physi-l terms. Time, especially, has become a vital cat-ory of philosophical thought. Man is a time-termined being. History is the record of man's timate "bound-ness" to time processes. This proach to the inner, human reality of time char-terized the thinking of such pioneers in the phi-sophy of history as Vico and, to a lesser extent, egel. This approach characterizes much existen-l thought today. (Gabriel Marcel, for example, ites significantly on the relationship between e's body and one's self-consciousness.) This ap-oach was attempted, although unsuccessfully, by Maritain in his recent book, *On the Philosophy of History.* If time possess this inner, even essential quality then its importance in respect to human development cannot be underestimated. In fact, I should not be surprised to see the present preoccupation with the human reality of time become a major postulate of the philosophy of the future. It is even conceivable that theology itself will be recast to a great extent in these terms.

The Christian must be open to all of these perspectives. We have no choice today but to work unceasingly towards an understanding of our age and its values. This knowledge must serve as the basis for a fulfilling existence. It will enlighten our selfhood; it will enable us to decide what manner of action is to be adopted; it will, finally, reveal to us the universally authentic pattern of values and help us interpret the spiritual dimension of human life. Our world is immensely important. Without it, God would make no sense.

### Exploring the Human Dimension

We come now to the matter of where we stand in relation to ourselves. In other words, to the degree of self-awareness we achieve. The answer to the question, "Where do we stand?" comes to focus exclusively on the matter of our self-identity. It has always been my opinion that the heart of T. S. Eliot's poetic superiority is his central preoccupation with the lost image of modern man. The image of man is the presupposition of everything else. If it is false, everything is false. If it is lost, everything is lost. We have a profound obligation to discover and maintain the intensity of that selfhood which is our own innermost reality and which makes us now and forever what we are. We must fight courageously in behalf of our true essence. We must maintain liberty, dignity and interior solitude in the sanctuary of our selves or they will disappear from the face of the earth.

In this context, I would like to refer to Karl Jaspers once more.

> If man does not pursue the path of self-existence, there is nothing left for him but the self-willed enjoyment of life amid the coercions of the apparatus against which he no longer strives. He must either on his own initiative independently gain possession of the mechanism of his life or else, himself degraded to become a machine, surrender to the apparatus. He must through communication, establish the tie between self and self, in full awareness that here everything turns upon loyalty or disloyalty; in default of this his life will be utterly despiritualized and become a mere function. He must either advance to the frontier where he can glimpse his transcendence or else remain entangled in the disillusionment of a self that is wholly involved in the things of the world. The demands made of him are such as assume him to have

the powers of a titan. He must meet these demands, and *must see what he is capable of in the way of self-development.* (Emphasis added.)

I greatly fear that this obligation at a human level is seriously neglected in much current Catholic thinking and writing. I greatly fear that we do not see our faith in an organic relationship to human values. There is really nothing *ipso facto* about the faith. Before the supernatural there is the natural — a given potential of the human which must be explored and realized in the conscious activity of each. On this subject I recently had occasion to write: "Catholicism is a process of integration and maturation. It is a progressive assimilation of a transcendent vision of life and a bearing witness to the truth of things in their ultimate dimension. Catholicism works outwards from a central core of awareness, not from an exterior framework of organized practices. It is rooted in the conviction that there is an historical and interior projection of man towards a plenitude and a fulfillment. It is a belief that man is what he is largely by what he may become." Catholicism means, above all else, to be ourselves. Our faith is closely related to our exercise of freedom and our capacity for self-determination. We can assent to a spiritual message only in the measure that our individuality remains sharply defined. "The aim of a man's life," Albert Camus has written, "is to increase the sum of freedom and responsibility that is in every man in the world." To be human is to bring as much of our own nature as possible into the light of expression and understanding.

A question of great importance is, therefore, How human are we as Catholics? To what degree are our dual destinies integrated? How aware are we of the sublime possibilities, the potential realization, that reside in our composite nature? What is that splendor that lies between angelism and animalism? It is dangerous to make judgments in this matter. All we can do is probe about in the manifold expressions of achievement we find about us. Let us take a few examples. Let us examine, for instance, the phenomenon of specialized Catholic Action movements to see what indications might be available to us there. It disturbs me greatly that these movements, for practical purposes at least, seem to be conceived in opposition to the world, to society, to other people. What is not of the movement is apparently something to be attacked, infiltrated and conquered. Temporal institutions, for example, are spoken of as though their only value were to be "converted" by the apostle. I find in this attitude a dangerous artificiality, an example of what has been cynically referred to as "the disintegration of personality through social action."

Perhaps the root of this thinking is a blind fa
in the power of the group. It seems to be assur
that a corporate effort will somehow compensate
the lack of individual awareness of what is go
on. Consequently there is a flurry of out-go
activity and much talk of the social problem.
occasional voice will speak of something like spi
ual growth through action. None of this ma
much sense. What takes place, in effect, is th
personalities are stunted by being unwittin
drawn into a false situation. A series of disc
nected, actually ineffective stabs at resolving so
social problem progressively dissolves the unity
the person. We become as ineffectual as indiv
uals as we are in the group. What we must und
stand is that organization is not the basic answ
We must be in command of ourselves in order
have a social influence. Social change is always
result of a powerfully integrated personality. W
several of these work together we have someth
close to an ideal situation. Social conditions as s
are largely beyond our control. But we can be,
varying degrees, in control of ourselves. We
impose our own integrity and depth upon soci
around us. In this respect, I suggest that a sh
in emphasis is very much in order. I suggest t
we cooperatively set about investigating the po
bilities of human development in the world today
some deep level.

There is a temptation for those engaged in
apostolate to become pompous, abstract and unr
They are more likely than not to take the stick
the wrong end and become swallowed up in the
ganizational dynamics of their group. The hum
dimension of reality can soon become something
small significance. Now we betray our mission
the nature of any given situation unless we are
terior to it. We also betray the natural order
things when we give the group primacy over
individual. A group can only be efficacious in
measure that it respects, promotes and depends
on the gradual development of the individual.
relationship between the group and the individ
has become terribly confused not only in soci
but also within the Church.

Another expression of what might be called
sufficient awareness of the human dimension of
ality is to be found in the recent squabble over "
public image of the Church." It was a typical c
of confusing secondary with primary categor
Quite apart from being launched in the obscu
of inaccurate phraseology, this little controve
had the further unhappy effect of inducing a nu
ber of Catholics to reveal publicly their impov
ished notions about the Church as a community

*ersons* in which the primary emphasis must always e upon the progressive immersion of each in spirit nd in truth. When we cease to be concerned with ie authentically human an inevitable exteriorizing rocess sets in.

We can find further evidence of this in the present tuation of education. A student today rarely un-ergoes any interior transformation — or conver-on — in college. In most cases he only adds to is stock of secondary concepts. In the worst of ases he collaborates with that universal leveling-own effort that imposes such limitations upon the resent life-order. There is a similar trend in the atholic press. It might be described in this in-tance as a kind of bland hero-worship. The hurch's activity is portrayed — either through ovements or persons — in terms of admirable suc-ess. The dimension of struggle, anguish and fail-re (values which are considerably more Christian an success) are almost totally eliminated. Thus ie false impression is given that all is well with ie Church in America and more encouragement is iven to the unreflecting attitude we are becoming mous for. (I am aware that the questioning un-asiness I spoke of earlier is beginning to emerge the press. But so far it has not been extensive.) ne more point in the matter of the press. In the reatment of communist persecution of the Church seems the wrong approach to label all the com-unists as "bad guys" who are bullying the "poor ttle Catholics." It seems to me this phenomenon ould provide a stirring occasion for reflection up-n the Christian mission in the world, the swing of ocial trends, the enduring reality of suffering and ie lessons we might learn from the situation in espect to personal development. I realize some such eflecting is done but, I think, precious little.

## he Outlook for the Future

One cannot be truly himself when he acts accord-g to standards that are extrinsic to him. He can-ot be truly himself when he submits to organiza-onal demands that distract him from the pursuit primary values. Above all, he cannot be himself hen he conforms — willingly or unwillingly — to hat he does not believe in. *It seems to be our eculiar position today that we — many of us at ast — are living and working under destructive andards we are not sufficiently cognizant of or, if e do perceive their perversity, we cannot remove urselves from the orbit of their influence.* One is us caught in a quasi-helpless and supremely frus-ating predicament. I am not sure what is to be ne about it. But I do feel that more general awareness would be one step closer to something better. To think, as Jaspers said, is to improve one's lot. I also feel that it is a time for great individual initiative. The way of the future will be the way of the lonely one. In all times of crisis and perplexity the individual has been thrust back upon his own resources, as it were, and upon him has fallen the burden of making a fresh start. The example of the Old Testament prophets is relevant in this respect. They were perceptive when others were only accommodating; they were courageous in face of a danger others did not see; they were right when others were wrong.

Many aspects of Guardini's little book, *The End of the Modern World,* disturbed me. But I do share his uncertainty about the future. And I am in profound agreement with the attitudes he recommends to face the dangers yet to be. Writes Msgr. Guardini:

> Supporting the new order must be the root virtues of *earnestness* and *gravity* (emphasis added), both grounded in truth . . . Earnestness must will to know what is really at stake; it must brush aside empty rhetoric extoling progress and conquest of nature; it must face heroically the duties forced upon man by his new situation. [This is what we have referred to as "grasping the situation."] The virtue of gravity will be a spiritual, a personal courage devoid of the pathetic, a courage opposed to looming chaos. This gravity or courage must be purer and stronger than the courage man needs to face either atom bombs or bacteriological warfare, because it must restrain the chaos rising out of the very works of man. Finally it will find itself — as true courage always does — opposed by an enemy, the mass, ranged against it in public organizations clotted with catchwords. [This corresponds to what we have termed an awareness of our own selfhood.]

Guardini adds the third virtue of *asceticism.* I would add that of questioning *uneasiness* which englobes all others. For uneasiness as I understand it is a creative concern with our destiny. Uneasiness is our special heritage. Perhaps it is a special grace to our generation. Perhaps holy despair is our way to salvation.

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## *In our next issue*

### THE PROBLEM OF RELIGIOUS FORMATION

*Articles on*

The Meaning of Theology
Teaching the Adolescent
The Sense of Mystery
The Parish in Religious Formation
Survey of Initiatives in America

# ROUNDUP

## THE CHURCH

### Americans as Catholics

Last May Father Gustave Weigel participated in the "Religion in a Free Society" seminar (sponsored in New York by the Fund for the Republic) and spoke on "The Present Embarrassment of the Church."

The most valuable contribution he declared, that religion can make to secular society is simply by "being itself," by refusing to be pressed into an instrumental role for the purposes of secular society. Today secular society is turning to religion for help. It is important that religion understand the request. It cannot compromise its allegiance to the ultimate dimension of things. Religion, said the Jesuit theologian, must seek first the kingdom of God. In the measure that it does this the richer will be its manifestations of the virtues of unselfishness, sobriety, fulfillment of duty. The fruits of high religion are love of man, resulting in help of neighbor, self-control, industriousness, solidarity, patience and steadfastness. These are the fruits political society wants but it does not care what they spring from.

Father Weigel insisted that these fruits are intimately bound up with what he calls the "prophetic mission and responsibility of those who bear witness to their faith." And he added: "This prophetic function of religion is embarrassing to the secular community. It is disturbing. It is the source of division. It is a distraction from the concentration on the purely secular. Here is the paradox of society's demands: it wants the fruits of faith, but does not want the roots of faith. The prophet not only shows the way to salvation, but he also utters judgment on the action of the world. This is resented by the unbeliever and this resentment can become bitter and cruel."

In the peculiar situation of American Catholics a decisive attitude must be adopted. The most effective contribution which the Church can make to a free, pluralistic society, Father Weigel stressed, is not primarily to tell secular society what it must do to save itself, *but to tell her children what they must do.* There are three things the prophetic role demands of the Christian:

► Austerity must be preached and lived. Duty then stands out more clearly than pleasure and when it does the community can do almost anything.

► The man of religion needs a deeper awareness of the reality of God in whom we live and move and have our being. The world is becoming so visible that the invisible God is more hidden than ever. The man of faith today is a man of little faith. He seems to need prayer less because social organization gives him all that he needs.

► Man must have a truer and more effective love for all men, including those who are our enemies.

This is what the Church must do in a society where welfare is a secular project, achieved by machine-like organizations moving on the plane of science rather than love.

Later in the summer we had occasion to talk with Father Weigel. We asked him to expand on t views he aired at the New Yo seminar and to comment on sor other items of relevance. H stressed one central truth: "It is n the task of the Christian to chan the secular patterns of the wor but to be in Christ and to make Hi known. In other words, we must witnesses. To be in the Church to be aware of the good news s announces. In society the Christi must stand for *Christian* values. is *not* primarily to change instit tions or create a culture. I fe there is too much pushiness, t much of a go-getting attitude, t much reliance on organization a too much human effort to make t Church vital and influential in sec lar affairs. This can come dange ously close to semi-Pelagianism. W cannot know the results of o work. It is God's job and only H knows."

Father Weigel also stressed t importance of remaining at a times realistic. We have to respe the limits of our human situati under Original Sin. Our role is recognize where we are in relati to God and to history and, like t prophets of old, protest when pr test is necessary. There must, said, be those who protect the p rity of the Christian message, w understand better than others Go will for man in time, who can i terpret the signs of our day and r late the whole work of the Chur to the ultimate terms of unity a love. The true prophets are tho who safeguard us against anarc and illusion. Father Weigel quot a thesis from Robert Hugh Benso *Lord of the World* to the effect th the worldly position of the Chur will not improve with time. It not necessarily true that there such a thing as an inevitable pr gressive Christianization of secul

ulture. Christ's question, "Think e that the Son of Man will find aith on the earth when He re-urns?" is of special significance in nis context.

Father Weigel's own views in this natter are stringently realistic and night appear to some pessimistic as vell. "I believe," he told us, "that irtue and vice remain quantita-ively constant in the world. There re people who adopt extreme deological positions. Most men, owever, hold tightly to the middle-f-the-road philosophy of life. They re conservative and nothing can hange them." This, of course puts he individual, at any given point, n an extremely ambiguous (and re-ponsible) position. He cannot ex-ect, said Father Weigel, answers hat respond to his immediately cur-ent problem to be handed down rom authority. Authority is on the ide of conservatism and usually as vested interests in the old order. When authority cedes to change, it ives inch by inch. This can create holy impatience in many souls. They are caught between the desire o move the drama of history one notch forward and the paucity of eaders who will point the way. In uch cases, said Father Weigel, we re forced to make our own per-onal, mature and inward decisions. The spirit works through individ-als and Christian maturity con-ists in a sensitivity to the role we re destined to play *as individuals.*

Father Weigel went on to point ut that this predicament is further ompounded by the era of transition n which we live. The Church is de-idedly going through a period of hange. It is a time when old cate-ories (many of them at least) are nly weakly efficacious, and new ategories have not yet been created. One of the greatest needs of this ransitional era is a demand for a ay theology within the framework f ecclesiology. The laity today (and or perhaps the first time in his-ory) want to be intelligently Cath-lic and not merely traditionally so. They want to know what Revelation s and how it applies to their lives. Presently American theology is bout 50 years behind its European ounterpart. Our Protestant breth-ren, under the leadership of such men as Paul Tillich, are more progressive in this matter. Father Weigel cited the publication of Father Congar's *Lay People in the Church* (Newman) and Father Hasseveldt's *The Church: a Divine Mystery* (Fides) as significant contributions to Catholic concern. He also cited the renewal of liturgical interest, the retreat movement and the enthusiastic return to Scripture and the Fathers as signs of great hope.

We went on to discuss education, Thomism, Existentialism, the universities and theology. All of these

**Gustave Weigel, S.J.**

points seem to center on the state of the Catholic intellectual in America. There is a real problem here, said Father Weigel (who wrote a significant article on the problem in the July, 1957, *Review of Politics*), "but I'm sure I don't know the answers." "In this matter," he went on, "I believe in the theory of emerging ends. That is, we move towards a generally defined goal without precise plans or programs. Gradually we create a ground-swell which gives rise to new constellations of teleology. As we proceed the problem resolves itself into fairly clear components and we attack each in turn. This is what I think our attitude towards the Catholic intellectual in America ought to be. Right now there are too many complexities, too many loose ends, too many $x$ elements to permit us to dogmatize on the question."

There is no reason to oppose Thomism and Existentialism. While the later movement is not by any means new we can admit its many important insights in our day. But we must also admit that Thomism is a *vital* approach to truth and allows for the role of feeling. The intelligence works in terms of essences and in this the instincts of Thomism are unfailing. Father Weigel defined an intellectual as one who "contemplates truth according to a recognized method and for itself." Many of our Catholic colleges today, he said, are maintained for the defense of young Catholics. This is a drastic perversion of the purpose of education, especially at the higher levels. "Teaching is not the faculty's essential function," Father Weigel stated. "A university is a social locus of intellectuals holding dialogue with themselves. It should not be orientated towards the student." He suggested as a suitable realization of the university: a place where good minds gather to develop their thought. The student is allowed to sit in on this dialogue but always in the capacity of an *apprentice.* Father Weigel thinks the new Harvard Divinity School offers a good example of this and could be profitably imitated by Catholics.

Theology is part of our intellectual apostolate. It is not an evangelistic medium. It is *fides quaerens intellectum,* the mind's rational effort to know Revelation. "I am not interested in convincing anyone," Father Weigel explained. "As a theologian I am not even interested in who hears me or who acts upon what I say. Truth is its own end. Practical considerations are completely secondary."

Thus the interview swung back to its starting point: *the importance of attaching profound meaning to the Christian's prophetic mission of bearing witness!*

## The Church of Silence

*(One of the most significant talks at the second World Congress for the Lay Apostolate in Rome last October was given by France's Jean Paul Dubois-Dumee, editor-in-chief of the bi-weekly, "Informations Catholiques Internationales." This paper was not translated and consequently was not disseminated by the news services. An English translation is available [at 25 cents per copy] from the editorial offices of "Apostolic Perspectives." We present here some excerpts from that talk.)*

"As we are gathered here tonight at the very heart of Christendom, 60 millions of our brothers in Europe and Asia suffer persecution for justice and for truth. The empty seats before us turn our thoughts to the imprisoned Catholic Action leaders in Czechoslovakia and in China; to Cardinal Stepinac in the solitude of his country home and Cardinal Mindszenty in his Budapest cell. We are reminded of the execution of Bishops Beran and Kiung and of the Bishops, priests, religious and laymen who have been imprisoned, deported and murdered by the thousands. They have suffered for their faith and thousands continue to suffer.

"Now it is not enough that we reserve a place in our prayers and in our thoughts for our persecuted brethren. Their sacrifice deserves to be inscribed in the very heart of Christian life today. It should color all our preoccupations and arouse in us sentiments of profound affection. We must go deep within ourselves and discover there our sins of omission in regard to the Church of silence. Actually, we are rarely invited to meditate upon the signification of this persecution and upon the attitude we ought to adopt before it. I have gone through many libraries and found documents, statements of the problem and a few personal testimonies. But very little else. One of the greatest persecutions of history, one of the most tragic trials in the life of the Church appears to be of only superficial interest to us. Deep and intimate communion with our persecuted brothers is a reality yet to be achieved.

"The example of the Holy Father indicates the central importance of this persecution. I have just reread everything he has written in the past 10 years. And I can assure you that there is in this body of teaching a predominant concern with the millions of men 'who cannot openly profess their faith in God'; with those Christians 'who have been deported from their countries and deprived of their possessions, who suffer hunger and thirst, who are thrown in prison and in concentration camps, who are frequently put to death.'

"Each time the Holy Father speaks of this persecution his tone becomes more intimate, as though it were a reflection of some silent suffering, some open wound. 'We suffer profoundly with you in your tribulations,' Pius wrote to the hierarchy of Poland in 1948. Each time news of new persecutions reached Rome that suffering increased. When the Holy Father received word of Cardinal Mindszenty's imprisonment he convoked the Cardinals then present in Rome and expressed his suffering to them. Then came the encyclicals to Hungary, Czechoslovakia, China, Roumania, Russia, the Oriental Churches and, last year, to all the persecuted countries of Europe. No one was forgotten. . . .

"The persecution against religion follows a regular pattern. The first step consists in *discrediting* the Church. The communists are past masters in the art of exaggerating little things. They know how to manipulate masses and appeal to the herd instinct in man. They rely heavily on repetition, insinuation and half-truths.

"The second step consists in *neutralizing* the Church. First of all the Church's communications are appropriated: the press (usually on the pretext of a paper shortage), the schools and organizations and, finally, the hospitals, orphanages and dispensaries. The strategy is clear. They begin with the exterior and work inwards. After attacking the image they create of the Church, they attack her in the work she doe First the leaves of the tree a stripped off; then the branches a cut.

"The third step consists in u rooting the trunk itself. The ver structure of the Church is attacke The effort is not now to discredit neutralize but to *disintegrate.* Th hierarchy and clergy are dispersed national Churches are set up; th faithful are martyred.

"There remains one final ste Here the attempt is made to conve the believer, to transform him in h inner self. This is the work of *re education,* a complete transforma tion of the personality. Before an o slaught of slogans, articles, speeche indoctrination, parades, demonstra tions, meetings and torture (inclu ing the so-called practice of brai washing), the Christian's resistanc is broken down. He is annihilate and a new person takes his place.

"In the words of the Holy Fathe the Church is now undergoing 'th greatest persecution of her history Never before has a persecution bee so extensive (from the banks of th Oder to the China Sea) or so radica (in its will to destroy totally) or s well organized (with the aid c everything modern technology ca supply) or, finally, so brutal. . .

"But we must have hope. In persecution of such dimensions ther is a danger that many become dis couraged. The real temptation t good Christians, Peguy once said, not to lose their faith, nor to re nounce charity. The great tempta tion is despair. Thus the Hol Father has always counseled hop 'Do not fear . . . remain confiden . . . the Church can be persecuted she cannot be conquered . . . ne triumphs will result from this blood shed.'

"Yet it would be foolhardy t think that this triumph will com about automatically. The persona commitment of all of us is vital. kind of blind optimism that thing will work out is as blameworthy a despair. St. Hilary was right whe he said: 'The Church triumphs whe she is oppressed and she make progress when she is scorned.' Bu the way that leads from persecutio

triumph is arduous. In order that his metamorphosis take place, in rder that resurrection supplant ag- ny, much depends on us. What can e do?

"In the first place, we must be- are of fighting fire with fire. The ethods of the persecutors are not ose of the persecuted. We cannot elp being struck with that respect nd love the early Christians mani- sted towards their persecutors. here exist today many organiza- ons intended to alleviate the pain f the persecuted. These deserve ore widespread support, particu- rly the *Alliance of the Credo* which roadcasts into persecuted countries. Ve must also do everything in our ower to alert public opinion to the erversions and atrocities that are aking place. We must, too, be ever indful of the Pope's appeal for rayers and sacrifices.

"And when we have done all of ese things we are far from having ccomplished our duty towards our ersecuted brothers. In a continual pirit of profound sympathy and ommunion, we must *listen* to the hurch of silence. For in distant, uted tones the Church of silence peaks to us. She speaks with the oice of experience and suffering at give that special depth to truth at can be found only among those ho have suffered. We have much learn from the Church of silence.

"In this new chapter of the Acts f the Apostles we hear once again e plea for inner conversion, pov- ty of spirit and purification. Most f us are horribly entrenched in a eb of habits, attitudes and activi- es that are frequently not worthy f a free man, let alone comparison ith the values that are being rged in silence and suffering by ur brothers. What are our opin- ns, our comforts, our attachment techniques and social structures at will most certainly pass, in com- arison to the 'revelation' brought persecution? This revelation firms the power of prayer, the alue of the foolish things of this orld and the mystery of the hurch's grandeur.

"Have you ever noted the terrible sillusionment of those who escape from countries where persecution rages? They are shocked by our indifference, our practical materialism, the eagerness with which we comply with the whims of Mammon. What are you doing with your freedom? they ask. 'It is one of the cruelest deceptions of life,' wrote a priest who had escaped from behind the Iron Curtain, 'to realize how many sleep so soundly in indifference, how many fail to see either the causes or the gravity of the danger that confronts us, how many do not take advantage of the little time that remains.' If we wish to help our persecuted brothers we must begin by making on honest examination of conscience. In the measure that our faith is alive, intrepid and missionary we will enter into communion with the mystery of the Church of silence. . . .

"What is true from the religious point of view is also true from a a social point of view. It would be rank hypocrisy to condemn the regime that persecutes our brothers if we did not strive to build a better world. Of course, social justice alone will not dispel the menace of communism and religious persecution. But it is nevertheless necessary. By working for a better world, we can show our brothers that their labors are not in vain and perhaps our efforts will be a source of some comfort to them."

# FAMILY

## Preparing for Marriage

*(Last June 12-18 a World Family Congress was held in Paris. One day of the Congress was devoted to the problem of preparing for marriage. The results of this discussion are here reported by Father S. De-Lestapis, S.J., professor of family sociology at the Institut Catholique of Paris and editor of the periodical, "Action Populaire.")*

The meeting on preparation for marriage was held on Sunday, June 22, and comprised some 50 people from 16 countries of North and South America and Europe. Participants were limited to those who already had active experience in premarriage groups. The idea for this encounter was conceived and carried out by Father Charles Vella, national chaplain for the Cana Movement of Malta. Father Vella had previously spent several months in the United States where he studied the aims and methods of the Cana Conference and Christian Family Movement (in Chicago) and the Family Life Bureau (in Washington). In the first talk of the day he gave us a complete run-down on analogous institutions in German, French and Latin countries. Father Vella noted the peculiarly "lay" quality of the pre-Cana movement in Chicago and mentioned, as a gauge of its success, the 45,180 engaged couples who have taken the pre-Cana courses. Similar initiatives in other countries have been taken.

► The American pre-Cana formula is copied in Malta with courses given in the vernacular to the masses and in English to the professional segment of the population.

► In Montevideo, Uruguay, the *Movimiento Familiar Cristiano* has organized preparation for marriage courses at successive levels. They begin in the schools with "vocational" talks in which the problem of a state in life is brought up. Then comes a series of seven lessons on family life, stressing the right choice of a partner. A course of mediate preparation, limited to engaged couples, is then given followed by immediate preparation which enlists the services of doctors and experienced Catholic couples. One of the original features of the Uruguay initiative is the pre-Naza-

reth method which consists of small groups of engaged couples getting together once a month with married people to discuss family attitudes and problems.

► In Argentina preparation for marriage courses are similar to those in Uruguay and are conducted by the Christian Family Movement there.

► In Peru they are completely different. Here they grew out of a long tradition of elective courses for young women in view of preparing them for their role of wives and mothers. In 1952 the *Institute of Marriage and Family Orientation of Peru* was founded and this institute began publishing school manuals emphasizing conjugal preparation. In 1957 the government made these courses compulsory in the secondary schools and universities.

► In Great Britain, the *Catholic Marriage Advisory Council,* whose first aim is to help troubled homes, supervises pre-marriage courses. The CMAC comprises some 200 counselors and four years ago organized a special department for engaged couples. Instructions are completed in six or seven evenings. A longer series was recently initiated in Manchester and Liverpool by Father H. Waterhouse, S.J. This series includes lectures, discussion, private interviews, suggested readings, retreats and panel dialogues.

► In Belgium preparation courses are likewise conducted by the *Centres de Consultations Matrimoniales et Familiales.* Under the leadership of Doctor Jean Vermeire mass lectures were organized. As many as 800 young people have been reached at one time and it is estimated that over 30,000 have been influenced by these lectures in the past three years. Arrangements are made to have special problems taken care of by the counseling centers.

► In Switzerland the responsibility of preparing the young for marriage is confided to Catholic Action groups. This has been the situation for the past 20 years. Recently, mass lectures (on the Belgian pattern) have been introduced in Fribourg.

► Catholic Action groups also conduct preparation for marriage courses in Holland, Spain (with the cooperation of the *Grupos de Martimonios Por un Mundo Mejor*) and in France. (Special mention was made of the outstanding work of the *Equipes Notre Dame.* More than 45 centers have been modeled on their excellent marriage course.)

► One of the most fruitful preparation techniques remains the correspondence courses written and distributed under the direction of the Oblate Fathers from the University of Ottawa in Canada. A text comprising 15 lessons in nine languages is distributed by 28 centers. There is also an edition in Arabian for the Catholics of Lebanon and one in Tagalo for the Philippine Islands. Since its inception in 1944 about 20,000 French-Canadians have taken the correspondence course and 16,000 the oral courses. In English-speaking Canada and the United States, 7,500 have taken the correspondence courses and 69,500 the oral. Some 150,000 oral courses have been given in German parishes and 17 Spanish-speaking countries have adopted the Ottawa course.

The afternoon session dealt with the specifically conjugal and sexual aspects of family life. Two talks — one by Dr. Vermeire and the other by Father P. J. Burvenich, S.J. — preceded the workshops.

Dr. Vermeire spoke of two especially important problems of married couples: birth regulation and sexual harmony. He insisted that, while we cannot pretend to reduce conjugal life to a matter of sexual harmony, neither can we depreciate its primordial importance. Couples must begin immediately, he said, to integrate carnal realities into their communion of love. Sex is not a problem that can be separated from the rest of married life. It merits as much attention, courtesy, spontaneity and adaptation as any other aspect of happy family life.

The question of birth regulati is complicated by medical, sociolo cal, economical, psychological a spiritual factors. There are no ea "recipes" in this matter. You couples must be educated to p dence; they must also be counsel to place motives of charity and g erosity over narrow calculations. moral conscience in this doma must begin to be formed in ea childhood and continued throu adolescence. It must also take i account the capacities of the cou and the exigencies of their fai Dr. Vermeire said that great pa should be taken to point out the e of contraceptive means as well the value of periodical continen In all things, he said, the maximu should be envisioned.

Father Burvenich spoke of t conflict that exists between the c cept of Christian love and the pre lent attitudes towards it in t world today. We must rediscov he said, the real meaning of valu We must distinguish between s and concupiscence, prudery a shame, the flesh as God understan it and the flesh as affected by s Father Burnevich insisted at so length upon the dignity of woma the importance of her mission a the nobility of her creative role family life. Emotional and sexu life, he added, must be situat within the perspective of perso fulfillment. We must understa how all of married life opens out the mystery of a God who ente through love into a marriage wi humanity.

Three conclusions were propos and accepted by the delegates. ( That *The Commission for Child a Family Welfare of the Confere of International Catholic Organiz tions* (31 rue de Fleurus, Paris appoint a couple to follow develo ments of marriage preparati courses in all countries. (2) Th marital preparation should be c ried on in the home, the school a the Church (as was recommend by Pius XI in *Divini Illius Mag tri*). (3) That the Catholic docto who participate in this work sho take into account the *whole* m and the particular circumstances life of each individual.

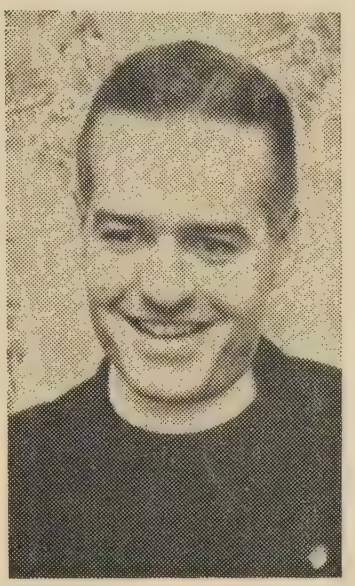
## FM in Crisis?

One of the most dynamic examples f Catholic fervor in post-war Amer-a has undoubtedly been the Chris-an Family Movement. Off to an ager start by 1947 under the ani-nated leadership of Chicago's Pat nd Patty Crowley, CFM was nought by many to be the Holy pirit's own answer to Catholic fam-ies.

CFM is based upon the French atholic Action formula, observe-udge-act, and was organized to pro-note a deeper Christian family life n the home, the neighborhood, the arish, the community and, finally, he world. CFM-ers ambitiously ackled all areas of family life — noral, economic, social and spiritual. Every two weeks groups of five or ix couples formed within the par-sh meet and discuss a portion of he Gospel, a liturgical subject and ne aspect or another of a social roblem. They then decide upon ome effective action. The move-nent's manual states its aim as an ffort to "activate members of the Mystical Body" and "to Christianize he community."

The Christian Family Movement lid indeed offer an attractive ideal o married couples: intellectual wareness of their faith, a sense of changing the world" through so-ial action and the relaxed intimacy f a small group with coffee and hit-chat after the meeting. Today CFM numbers 25,000 couples in the J.S. (with a head office in Chicago, magazine called *Act* and a national onvention each year) and from ,000-10,000 couples in foreign coun-ries. CFM entered its second dec-de with an enviable record of chievement.

CFM may also be entering a pe-iod of crisis. Its initial enthusiasm s meeting a questioning attitude in ome CFM couples. These signs night be noted in passing: fall-off n membership is occuring, a feeling hat the CFM formula may be too uperficial to accomplish much in the ray of transforming the social or-er, and a fear on the part of some ld-timers that CFM offers them no pportunity for further development fter four or five years. These ques-tions are being asked: should CFM be selective or appeal to all Catholic couples? Should CFM concentrate on spiritual formation rather than social action? Should the manual approach be abandoned for some-thing more meaty? Should group leaders be trained for their work



**Forrest Macken, C.P.**

elsewhere than within the move-ment? Should some new form of specialization, offering a higher goal, be introduced for those couples who no longer find a challenge in the ob-serve-judge-act formula? Has CFM reached an impasse, a crisis of some kind?

We interviewed Father Forrest Macken (a Passionist Father from Louisville, a long-time CFM chap-lain, and a man in touch with the movement in various places) on this matter. We began by putting a key question to him: "Is there a crisis in CFM?" No crisis, he answered, but there are certainly growing pains and understandable deficiencies. These growing pains vary greatly where they exist at all. The human quotient, he went on to say, might explain many of these: the spotty formation, the club-attitude on the part of many who join CFM and the lack of serious commitment on the part of some who stay on. Father Macken emphasized the fact that *the challenge is there* and CFM is still far and away one of the best organizations for Catholic couples. "Catholics in general," he said, "are not sensitive to the very real needs of the day — whether at the civic, community or political levels. Ques-tions concerning family allowances, urban renewal, playground facilities and segregation are of great impor-tance to them and it has been my consistent experience that CFM awakens an awareness to these needs."

Father Macken believes that one of the causes for certain questions being asked in CFM today can be traced back to an oversight on the part of the chaplain. "He is not always fully aware of his vital role in preparing the couples," he ex-plained, "and following through with full formation. There is probably a psychological reason for this. Some priests who sit in on a CFM meeting are so amazed and edified by the zeal and generosity of the laity that they begin to think the couples are self-propelled, that they don't need as much help from a chaplain as they actually do. Consequently some chaplains hold back and do not fur-nish the formation that couples need from him."

A second serious deficiency is a lack of preparation for meetings. "This is a recurring failing," says Father Macken, "and it paralyzes our whole effort. Furthermore, the leaders are sometimes not more pre-pared than anyone else. In this sense CFM is a little bit too casual. Couples get into what might be called a jaunty habit of discussing serious matters. CFM is failing miserably if it does not impart the conviction that the areas of family life it is concerned with are serious, complicated and pressing. They de-mand intense preparation."

One of the cornerstones of CFM is strong leadership. The movement recognizes that it is not self-sustain-ing in this respect and is continually seeking new ways to improve the situation. We queried Father Mac-ken on this subject. "As for the question of leadership," he said, "the recently published *A Guide to CFM*

devotes much attention to leadership within the group. That seems to acknowledge that some problems in leadership do exist. CFM has always known it is not self-sufficient in this area and has called upon expert sources. Most of what was gained in that way appears in the new Guide. It remains to be seen, of course, how much of this will be put into action."

Father Macken cited another matter that can be improved upon in regards to the goals of CFM. "Couples get the impression," he said, "that the *whole* point of CFM today comes to bear on social action and they must in some sense be changing society for the better. Their actions are thus geared for accomplishment when as a matter of fact CFM actions at the present time, even when carried out within the group, contribute little towards changing social institutions. This can give rise to a dissatisfaction, even a frustration. The temptation is to get discouraged because they are not "doing much." I think that can be remedied by facing the plain truth that, as the situation is today, a chief goal in their social action *is to grow fully aware of what the actual social conditions are.* Failure of achievement will not then cause deep discouragement provided some new awareness has resulted from the effort."

This awareness, which Father Macken doesn't see enough of, carries over on all levels — the spiritual, the personal, the social. It is the integrating force in CFM and if so many drop out, it is because they have not reached it. In other words, they have not sufficiently developed in the group. Awareness at this depth also abolishes the dichotomy between social action and spiritual formation. "A proper understanding of growth in love through social action," says Father Macken, "will dissolve the questions puzzling through many minds of CFM-ers. They don't have to mark time in the spiritual life, remain stunted as it were, until such time as they can get away from social action to pray more or get to daily Mass. They can mature spiritually through CFM actions by gearing them up to the level of love: love for God in the neighbor."

Father Macken insists that a high degree of understanding is necessary to grow spiritually in this way. He explains: "To love God in others we must envisage them in the perspective of faith. In the darkness but sureness of faith, we will see people as being caught up by grace into the lofty love-life dynamically flowing among Father, Son and Holy Spirit. Looking at our neighbors in this way will not make us starry-eyed, in the wrong way. It promotes a desire "to get into the act" as it were. While working for God's essential good of grace and glory, we cannot forget He now lives on earth among us in our neighbor. He experiences human needs — of mind to be enlightened, perhaps, guided; of a heart to be understo with empathy; of a body to be fe clothed or cured. That is why supernatural love is genuine, reaches out to homely, everyd needs and the needs caused by sor social institutions. There are n two different loves: a practical, m terial love over against a spiritu love. One love there is, which lov completely."

Father Macken believes a deepe ing process is going on within CF at the present time. "It is encou aging," he adds, "that CFM coupl themselves are seeking this dep In this sense their questions a doubts should prove creative."

# YOUTH

## Challenge in India

A recent issue of the *International Review of Y.C.S.*, published in some half dozen languages and edited by the International Office of Young Catholic Students (18 rue de Varenne, Paris, France), carried a highly informative report on the problems facing young people in India today.

*The Social Setup:* The report, which we summarize here, begins by noting the complexity of Indian society. With more than 400 millions, India is the world's largest democracy. It became independent in 1947. Theoretically, it is a secular state. Practically, the influence of Hinduism is widespread. This can be seen in the still prevalent caste system and such religious practices as vegetarianism (most Indians do not eat meat). Hinduism is a marvelously assimilative religion. It has integrated many elements of the various religions that have influenced India for many centuries. While its polytheism is not seriously believed in by the intelligentsia, there is a very real renewal of fervor (introduced largely by Gan hi) which gives the Indian a fi conviction that Hinduism will be t religion of the future. By virtue its assimilative power it will u timately absorb the religions of t West, he believes. The Indian co siders himself superior to Weste in his ability to introduce religio values into all fields of life, inclu ing the political.

The caste system retains a re gious, social and professional i portance. Of the four main cast the Brahmins (or priests) are t highest and the untouchables are t lowest. Each caste is subdivided thousandfold. Marriages are allow only within the caste. Certain occ pations are historically determin by the caste system but under dem cratic principles an effort is bei made to abolish this discriminati In addition to forbidding caste d crimination, the constitution c mands that all sectors of the co munity (including the members non-Hindu communities) be rep sented in government. But the new regulations are not easily

ted in practice. Caste riots fre-ntly break out.

Besides the Hindus there is a ong community of Moslems in In- — in spite of the fact that the dominantly Moslem parts of the ntry have been made into the new amic state of Pakistan. Other re-ious groups include, in order of portance: Christians, Sikhs, Par-, Buddhists, Jews and the primi-e animists.

*The language problem:* A state t is as clearly pluralistic as In- must live with a veritable Babel languages. There are 13 main guages and hundreds of dialects. good number of the main lan-ages have their own script based either Sanskrit or Arabic. Hindi, ich is one of the largest single guages, originates from Sanskrit d is also an Indo-European lan-age. But it is difficult to say what e language is most important. mil and Malayalam, for example, e spoken by about 70 million peo-e in Southern India. A multitude tongues are spoken in the large ies and it is not uncommon to d children speaking five or six dif-rent dialects in one classroom.

This divisive situation has serious percussions in the schools. There a continual struggle to maintain hools in all principal languages. is leads to a kind of permanent ustration for the student. The vernment's policy at the moment: l primary and secondary educa-n shall be carried out with ver-cular languages as the medium of struction. Hindi, as the national nguage, is the first "foreign" lan-age. English, as an international nguage, is second. In point of fact st of the high school and all of e college-level education is carried in English. One serious conse-ence: a drastic deterioration in e purity of English. One effort at is being made to combat this te of affairs is the acquisition of re textbooks in native languages, ecially in the natural sciences.

*Urbanization:* India is primarily agricultural country. Ninety per nt of the people live in the vil-

lages. Because large parts of the country are desert areas or uninhabitable the standard of living is seriously compromised by immense concentration of the population in a few sections — for example, in the Ganges valley (Bengal) and towards the south in Karala, formerly the Travancore-Cochin area. In both of these areas there are about 800 people per square mile who eke out a bare subsistence of rice and coconuts. The land is owned by rich landlords who pay the farmer a scandalous pittance. This means one meal (i.e., one bowl of rice) per day for an average family of seven or eight. A crop failure, a flood or an epidemic brings on wholesale starvation. During the last war about one and a half million people died of starvation in Bengal alone.

In its five-year plans India has emphasized improvement of farming conditions by irrigation, fertilization and so forth. It has also emphasized heavy industry, which is centered mainly in Bombay and Calcutta. The population of these cities has increased at a fantastic rate. Bombay today has four millions and Calcutta six millions — three times as many as the pre-war population. Delhi, Madras and Bangalore have passed the million mark. The housing problem is one of literally impossible dimensions. The swing to urbanized life has, of course, brought in its wake the usual results: family breakdown, the disappearance of cultural traditions; uprootedness and demoralization.

*Catholicism in India:* The situation of the Church in India is of a special nature because it is divided into many communities. Historically we can determine four phases of the Church there:

► The mission activities of the apostle Thomas gave rise to Christian communities in Travancore-Cochin and in the Madras area. St. Thomas is buried there. The early Indian Church was under the jurisdiction of the patriarch of Antioch and followed the Syrian rite. When the Portuguese missionaries came to India they forced certain changes in the liturgy and endeavored to introduce the Latin hierarchy. This caused a schism: the Jacobites defected while the Syro-Malabar rite stayed in the Church. In 1932, Mar Ivanios, a bishop of the Jacobite Church, negotiated with Roman Syro-Malankar rite. Today, there are about one and a half million Syro-Malabar and 150,000 Syro-Malankar Catholics.

► The mission of St. Francis Xavier and the Portuguese founded Latin communities in Travancore-Cochin and Madras. Catholics here are historically low-caste people in contrast to the Syrian Catholics who are descendants of Brahmin families. These differences are still important today. For example, intermarriage between the rites is practically unknown. In Goa, Mangalore and some other places along the West coast the mission work of the Portuguese also took root among the higher castes. Goa became the center of Eastern missions and the diocese extended to Tsientsin in China. The Archbishop of Goa has the title of patriarch of the East. The Goanese, who have developed a mixture of Indian and European culture, are today very active and have formed Christian communities all over India and have settled in other places like East Africa and Karachi (Pakistan). The first cardinal of India (Gracias) comes of a Goan family as do many other important Catholics: Pereira, d'Souza, Mascarenhas and so forth. Goa is presently one of the hot spots of Asia since Portugal does not want to relinquish colonial control.

► The third stage of the Church in India is closely linked with colonial expansion. As in all the Asian countries that became European colonies, a certain element of the population cooperated with the new rulers, adopted European language and customs and intermarried with Europeans. These were generally the employees in the administrative services. In India they are known as Anglo-Indians. They occupy a nebulous in-between position in present day India. Those who have stayed (many have emigrated to England) don't feel like Indians. According to the new rules of the government, public offices and work are given to all groups according to their merits. Thus the Anglo-Indians lose their profit-bearing prestige. Most of them are Christian and many of them are Catholic.

► In recent times the missions among the aborigines have met with moderate success. The Ranchi mission, for example, numbers some 300,000 faithful. Today the Church in India comprises 80 dioceses and five million Catholics. The most important Catholic centers are Bombay, Madras, Kerala, Mangalore and Ranchi. Almost all the Catholics live south of a line between Bombay and Madras. In the areas of Delhi and Banaras we find very few Catholics. The vocation rate for priests, Brothers and nuns is high among the Goanese as well as the Kerala Catholics. And this is an encouraging counteraction to the present restrictions placed upon missionaries entering the country.

The Church in India is engaged particularly in the field of education. Catholic schools and colleges are among the best in the country. Bombay alone has 46 Catholic high schools and three colleges. In Kerala 75 per cent of the high schools are private and most of them are Catholic. This accomplishment is remarkable and the dedication of the religious who operate these institutions is principally responsible. The problems today are twofold: partly financial and partly the presence of an element of conservatism which makes adaptation to the needs of the new India slow. As a result of this the influence of Catholic schools on India's technical expansion has been small.

*Catholic youth:* Catholic youth tivities are largely confined to schools and limited to such pious sociations as the sodalities. One the outstanding examples of apostolate in India today is the gion of Mary which also operate Junior League. The well-disciplii Legion has developed a sense of leadership and has succeeded bringing parish activity to bear the problem of the slums and sick. There is a third group movements that have been influen by specialized Catholic Action. T first of these was CYM (Cath Young Men's Association) wh was modeled on the JIC *(Jeune Independante Chretienne)* of B gium. This movement exists today some seven or eight dioceses. T came the Young Christian Work (YCW) which at first encounte some opposition from CYM. But is beginning to take root. Fina the Young Catholic Students (YC have been successful and have spired similar groups all over Ca olic India. The biggest difficult these specialized movements enco ter is a long tradition in the Chu of India (which it shares with ot mission Churches) that the laity ceive and do not spread the fa The idea of the apostolate, in sense of active participation and sponsibility, is only beginning have an influence.

A fourth group of youth orga zations is based upon the "uni idea. In 1917 a Catholic Stude League took shape in Malabar. was the official organization of high school and college studer Unfortunately, it no longer much life. Recently some form collaboration has been effected w YCS and it is hoped that this give the CSL a shot in the arm needs. When the All-Indian Un of Students was founded a few ye ago, the Catholics formed an India Catholic University Fede tion. It began in Madura and limited to college students. Un the leadership of Father F. Ceyr a French Jesuit, this organizat adopted some of the YCS techniq but not the cell structure. Union operates on a compuls membership basis (10,000 membe

ith elected representatives from ch college.

*The system of education:* The hool system in India was created the English with the intention of aining personnel for administrave work. The system was not anned for the masses or for serv-g Indian society. This has en-iled some unfortunate conse-uences which the state, since inde-endence, has made great efforts to emedy. In 1948 there were 12,500 econdary schools (with 11 million udents), 4,000 high schools (with 8 million students), 21 universi-es and 444 colleges (with 420,000 udents). By 1961 (the end of the econd five-year plan) 60,000 new ementary schools will be built and is estimated that 60 per cent of ne children will then be getting an ementary education, 19 per cent a econdary education and 10 per cent college education. Technical edu-ation lags considerably behind gen-al education. For example, by 960 only about 8,000 degrees in en-ineering will be given.

In addition to the English system, ndia has another type of school in-roduced by Gandhi. This system ttempts a closer adaptation to the eeds of Indian society and is built n the "learn by doing" formula. Education cannot be passed down y the dry leaves of books," said andhi. Each school in this system wns a farm and aims at providing ood and clothes, health and hygiene, ultural tradition and crafts. Gand-i stressed the philosophy that life not the abundance of material oods one owns but charity and ork. Hence the Indian school em-hasizes these values: neighborhood, ne sense of work, simplicity of life nd recognition of limits. Presently nly a few hundred such schools xist but the number is increasing l the time.

The standard of living in India is uch lower than in Europe or merica. Furthermore the Indian eople are excessively thrifty. Nev-theless, many people live below the inimum standard. A recent survey Calcutta showed that 30 per cent 42,000 college students come from milies with an income of less than 30 ruppees ($7-$7.50 in American money) per month (considered the subsistence level). According to the survey 38 per cent are undernourished and only 19 per cent well nourished. As late as 1950 some 55 per cent of the students in India were in need of immediate medical attention.

The cost of education is very reasonable. In Bombay it costs from six to eight ruppees a month in the high schools. The state gives scholarships to three per cent of the students; the schools provide the same benefits to another five per cent. Thirty per cent of expenses in all private schools are paid by the government and loans are given for libraries and laboratories. At the moment state support of private schools is being energetically contested by the communists, particularly in the Catholic state of Kerala where, paradoxically, the communists have taken over the government.

There is a great lack of qualified teachers. One reason for this is low pay — about 160 ruppees per month before deductions. Only seven per cent of the teachers come from families of over 300 ruppees income per month. There is also a serious shortage of schools. Moreover, and this is a matter of extreme relevance to Indian youth, those that do exist give precious little preparation or encouragement for a professional life. There is no incentive to develop qualities of leadership and social responsibility. The vocational interests of students in 1954 were: Clerks — 20 per cent; commerce — 15 per cent; sanitation — 16 per cent; technical — 20 per cent; teachers — 3.7 per cent (26 per cent had no preference). Forty-five per cent of all high school graduates want to go to college.

Education in India is not yet harmonized with the social situation. One indication of this is the unemployment (or underemployment) of the educated. There are presently about 700,000 college students and they certainly cannot be adequately assimilated by the country. The students are largely aware of this. Consequently the average college man develops a marked insecurity as regards the future. This is abundantly manifest in the general lack of discipline and outbreak of student riots. Guidance centers are desperately needed.

There is another explanation for the Indian's lack of what Americans would call get-up-and-go. The traditional caste system has generated a widespread aversion to work. (Gandhi's introduction of the spinning wheel was very daring indeed!) Most families have their own servants and even the poor manage one. A missionary reports that one of his parishioners sent a card telling him that he was without work for a long time and was without money. Could the Father help him? If so, he would send the servant to get it! Five servants per family is not uncommon. Schools are literally surrounded with them. (Example: rickshawmen bring the children to school, wait all day, and pull them home in the evening.) A lack of self-reliance, initiative and ability to shift for oneself is handed on from generation to generation. Youth movements have so far not improved upon the prevalent idleness to any great extent, although Gandhi certainly made some significant attempts to do so.

A recent education report stated these to be the greatest needs of India:

► An attitude of personal responsibility in a secular democracy.

► An increase in productive techniques.

► A cultural revival.

► The abolition of the caste system. History can be seen repeating itself in many facets of contemporary India. The greatest fear of those who are aware of what is taking place is that the Indian will not become sufficiently aware of his situation to save himself. Said one Jesuit educator: "Our colleges are not interested in social problems."

The report concludes with a convincing plea pitched to youth in general and to YCS in particular. Seldom have the young people of any time or any country faced a greater challenge. The harvest is ripe and it is late in the day!

# ARTS AND LETTERS

## Young Artist at Work

*Contemporary religious art which is dynamic and pathfinding is difficult for us to comprehend because it speaks to us in an unfamiliar style, and it is deeply disturbing because it is so often anguished and violent. It is not strange that our most sensitive and creative artists should so poignantly express this cultural distress in such baffling ways. . . . For their art as authentic art, is an affirmation of the creative imagination, and their very violence is an implicit affirmation of all the values which are being threatened and violated in these tragic times. In an age of spiritual turmoil and anxiety, when all spiritual affirmations are difficult and rare, they have at least had the courage and the artistic integrity not to retreat into empty formalism, or a traditionalistic conventionalism, or a dishonest saccharine prettiness.*

—Paul Tillich

It was about four o'clock in the afternoon. A strong summer sun slanted down through the trees and a trickling of nuns and students moved across the campus of St. Mary's College in suburban South Bend, Indiana. Inside Moreau Hall Norman Laliberte, one of America's outstanding pathfinders in the field of religious art, was on the job. We slipped into the studio and observed the artist at work. Watching him, one gets an immediate impression of thrusting impatience and pressing energy. Laliberte works with lightning speed, marking off his canvas with a tangle of racing lines and liberal splashes of rich, dramatic colors. Yet he paints with exceptional control. He possesses a kind of Midas touch that enables him to bring his work off on the first try. Seldom does he retouch a piece.

Shortly he caught our eye and in a typically impulsive movement, dropped everything to concentrate on making us at home in his bright, spacious and cluttered studio. We asked him about the situation of the artist in America. "There is no situation," he answered in a low-pitched, intense voice. "I feel that I can do more by staying behind the canvas than by talking about it." Laliberte has stood behind an impressive number of canvases since he first began to paint in 1950. Over the years his own artistic ideal has crystallized and his individuality has emerged with a sharply defined and immediately recognizable character. Laliberte loathes the sterile, crushing art found in most of our churches and his own work points energetically to new directions, new depths and new meaning. It is no doubt premature to say that he has reached his zenith but one art critic, who has followed his work for some time, says: "It is difficult to exaggerate his talent. He is comparable to anyone in America today."

Laliberte was born in Worcester, Massachusetts, in 1925 and raised in Montreal by his French Canadian parents. During high school he was interested in photography and later took special courses in it. He always liked to draw and periodically dabbled in non-objective painting. But art at this time was not a serious preoccupation with him. In 1942 he was called back to the States for a hitch in the Army and during this time he began to ponder the possibilities of a future as an artist. After his discharge he returned to Montreal and studied at the Museum of Fine Arts. He wasn't greatly impressed with the academic emphasis prevalent there and decided to return to photography. The next year he went to the Institute of Design in Chicago. As he worked his way through the fundame courses offered at the Institute found his interest turning again to the visual possibilities line and color. He experimente great deal during this time when he won a painting scholar at the Cranbrook Academy Bloomfield, Michigan, he knew had found his niche.

After he left Cranbrook he v to New York as a free-lancer. T he recalls, was a "horrible exp ence." He tried his hand at c mercial art (advertising, maga illustration and book jackets), soon found the world of commer art to be full of frustrations. got the don't-call-us-we'll-call- treatment more often than he c to remember. "Tame it down," the advice the business people g him. "You're too hot." Advar types in an increasingly confor world of mechanical art find it ficult to survive and Laliberte cided to return to Chicago for M.S. in Art Education. One c always teach. While working on degree he did some thorough original research on the iconogra of the Cross (which has just b bought for publication by Mac lan) then went to teach at the K sas City Art Institute for two y before Sister Rosaire, of St. Ma art department, persuaded him come to the Indiana campus as r dent artist.

It is difficult to assess Laliber work. It is strikingly original, sp taneous and provoking. It is als a great extent confusing. The p ence of unquestionable authenti is ambiguously wedded to the familiarity of experimental form expression. Great energy comb with the sobriety and solidity of ligious depth to produce an ef that invalidates our normal sta ards of appreciation. "The esse of the sense of sacredness," Tho Merton has written, "is a sense the *transcendent.* The work of achieves this by its creative cha ter, its integrity, its originality, vitality, its respect for the myst of the real. The sacred in Chris art conveys not only the idea o

ystery that is exalted, but a *mys-ry of communion with God.*"

There is an obvious transcendence Laliberte's art. As he explains it, s work is fundamentally a matter communication. Meaning is as sential as beauty. The viewer ust be inspired to see beyond the sual representation, the painting self, to the hidden level of signifi-nce. Laliberte is concerned with nveying the deep, latent, univer-l meaning that surrounds us. That why symbolism, or the possible ate of things, is such a predomi-ate part of his work. "Realistic epresentation is of small impor-nce," he explains. "Take the light into Egypt, for example. Vhat difference does it make if the onkey doesn't look like a donkey r the figures aren't clearly discern-le. The impression we want here a flight, anguish, pursuit. A phys-al representation would arrest the imagination. It would distract us from the hidden and real meaning."

A good example of Laliberte's use of symbolism is his *Garden of Paradise*, one of the paintings in his latest exhibition currently showing at St. Mary's. Sweeping reds and greens loom out of a maze of symbols to confront each other like huge, inimical Goliaths. The serpent hangs over the large, noble heads of Adam and Eve as an inverted question mark in a fierce, treacherous and powerful expression of hatred. It is only when the viewer gets over his initial shock and steps back for perspective that he perceives the shape of meaning in *Garden of Paradise:* the opulent patterns are tightly knit in repeated variations of unity, fullness, foreboding drama and the overwhelming abundance of creation. Laliberte's own favorite in this collection is a flamingly surgent representation of Pentecost. The great green sea of the dove enfolds and bears the apostles and Mary upwards in multicolored feathered patterns, vermillion staccato notes and blue jets of fiery tongues. Our Lady stands above the apostles in subdued colors with the Infant in her arms. The seven jewels in the lower left, representing the gifts of the Spirit, give the painting a curiously satisfying balance.

Laliberte's ability and intense desire to work symbols into universally meaningful forms is perhaps the principal reason why he finds the mysteries of the faith and its wealth of expressive symbolism an unlimited source of subjects for his art. Although close to half of his work treats of natural objects there can be no doubt that he is essentially a religious artist. "Everything is Christian art anyway," he says. "But I can say more through

**Norman Laliberté at work on a masonite block print in his St. Mary's studio. "Watching him, one gets an impression of thrusting impatience and pressing energy."**

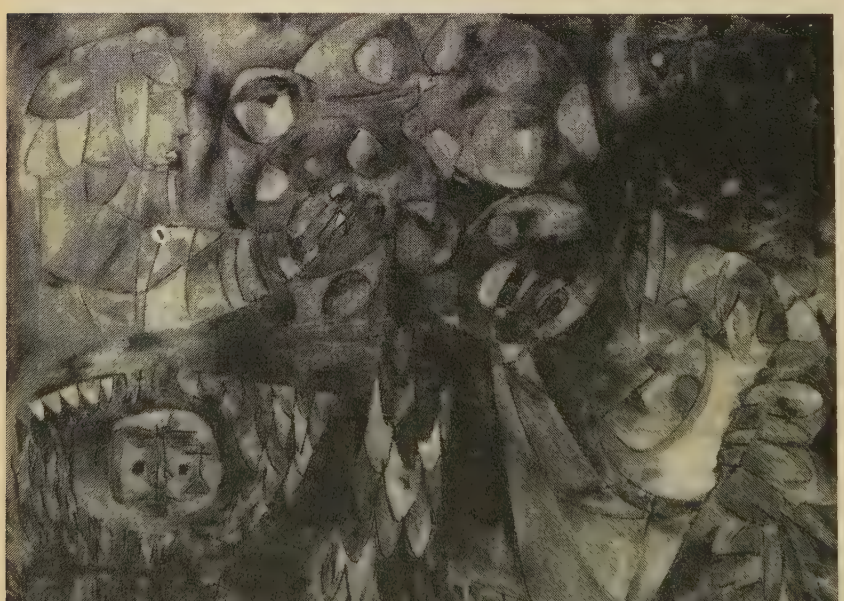
liturgical subjects. The tree of Adam is more important than just a tree because it is not so limited. It has a hidden potential of meaning that no natural object has." And he adds: "I can move as fast visually only as fast as I move spiritually. Grace helps development. The movement of the artist is necessarily towards mysticism and that is really the reason why I gave up abstract art. It cramped the *élan* of the spirit."

It must not be thought, as it sometimes is, that Laliberte's art is purely an arbitrary, and even careless, search for meaning through symbols. An equally important dimension is its lyrical quality which embodies religious feeling in a disciplined manner and creates deep responses. It is when the viewer realizes this control of material, dominated by lyrical form, that he begins to see into Laliberte's art. His beautiful and unusual use of color, which appears at first sight to be generously inconsistent, is actually determined by a subtle and delicate use of line which marks his work with a strong sense of character. His lines have a bold, penetrating quality as though they were trying to shake off the limitations of things and cut through to the very heart of mystery. It is at this level, I believe, that we come closest to catching the pulse of Laliberte's genius. He is keenly conscious of the opaque, limited and confining aspect of reality and his art is a respectful yet impetuous protest against it. It is an almost nervous attempt to push back these limitations, to put them to the supreme test of artistic vision without destroying them and thus cast the old forms into original styles to make them convey messages of fresh lyrical depth.

This does not mean that Laliberte in any way corresponds to the image of a frustrated artist gnawing impatiently at the limits of reality and nursing his sensitivity in lonely bitterness. "I find great joy in my work," he says. Laliberte constantly stresses to his students the need for awareness, searching progression and individuality — qualities which so clearly define his own work and which, for that matter, must ma the path to achievement in any fi of endeavor. "The artist is not special kind of man," he believ with Eric Gill. "Every man is special kind of artist."

Because he is the kind of art he is, Laliberte stirs up a varie of reactions. He leaves few ind ferent. While he has reaped pra in high circles, he usually encou ters difficulty with the convention tradition-bound critic. He frequen hears such reactions to his work "My child could do as well" "Who's he trying to kid?" or "T is nonsense." Even his childr have grown defensive. "Well he paint an apple that was pret good," his six-year-old daught Ronnie, once explained apologe cally to visitors. Laliberte is n unduly perturbed by such criticis "I don't learn a great deal from r critics," he says, "because they either too encouraging or th don't understand me. I don't mi when they use words like 'radic or 'uninhibited' to describe r work. I think they are accura But I also think my art is in kee ing with the spirit of the age. am not *that* radical."

He understandably laments t low level of artistic appreciation this country — especially amon Catholics. "Catholics talk a l about the truth they have," he say "but they give little artistic expre sion of it. Teachers and paren are repeating the errors of the a and fall into the mechanical, co forming habit of being told what good and what isn't. Conformity killing individuality. I am appall at the lack of training in o schools and particularly in the sem naries where the future of most r ligious art is determined." Some the most popular religious art this country today, he goes on, sheer mockery. Such art, he stat "preaches an untruth because it a slave of technique; it is too slic The dimension of reality is oblite ated. The artist wants us to visua ize what he is doing — his for rather than the meaning. Cons quently we worship the painting a not the reality of the painting.



**Garden of Paradise, Laliberté**

es not lift us beyond and this is perversion."

Laliberte's own technique and ry real anguish always impel him vards the beyond. His experience a teacher has convinced him that istic taste is largely a matter of ucation. "People have souls," he ys. "They can see the good that in art when they are taught. ey can feel its connaturality. hen I began to teach I asked for actions to a slide of a hand I owed the students. They usually anaged to see in it something infully obvious like a man reach- g for a hammer or something like at. But this can all be changed. have been amazed to see what ansformation can take place in a ort time. As a teacher I try to vaken the student's senses. To ok at everything as if we saw it r the first time and to see what s not been seen before is our way paying tribute to the astounding chness of creation and making God tter understood."

It makes little sense to speak of ose who have influenced Laliberte. e stands or falls on his own ar- stic individuality. Undoubtedly one the decisive influences was Paul lee who liberated him from slavery the natural dimensions of objects d taught him that lines and color uld be made to serve meaning in ew forms and styles. Laliberte ight mention Picasso, Duchamp or ouault in passing and he particu- rly admires such American artists Charles Eames, Morris Graves d Willem de Kooning "because our oblem is the same: the problem expressing individuality through rm and subject matter." The in- ience of Christian liturgy runs ry deep. One notices, for example, e style of medieval Irish crosses d Romanesque sculpture coming rough in his work.

Laliberte finds that reading phi- sophers like Maritain and T. S. liot contributes quite as much to s personal vision as the work of her artists. Dorothy Sayer's *The ind of the Maker* made a great im- pression upon him and served as the basis for the *Pentecost* of his current exhibit. "I got involved with the truth of it," he explains. One of his students recently did an impressive masonite block as an illustration of E. E. Cumming's poem, *Spring*. This creative eclecticism is inherent to Laliberte's perpetual quest for new meanings. That is why, too, he encourages his students to experiment with all materials from fabrics and masonite prints to type faces and slides.

**Pentecost, Laliberté**

It is probably true that most people who see Laliberte's work don't understand it. His greatest impact will break through at some future date. But his reputation is already firmly established. He has had one-man shows at major museums in Boston, Atlanta, Montreal, St. Louis, Kansas City, Los Angeles and Chicago. Examples of his work can be found in the Brooklyn Museum and the Chicago Art Institute and have been bought by such famous art collectors as G. Kepes, Peter Selz, Charles Eames, Jose Luis Sert, Joseph Shapiro, Mr. and Mrs. Otto Spaeth and Edwin O'Connor. One of his exhibits sold out at the Botolph Group in Boston in 1957. Last spring his wood-cut of Adam and Eve took a prize at the Bay Print Makers exhibit in San Francisco. Currently he has 10 paintings with the American Religious Art Exhibition in Strasbourg, Germany. Perhaps some of the finest work he has ever done is to be found in the summer exhibit on religious mysteries at St. Mary's.

Laliberte, happily, doesn't worry about the future. "I think about the art I am doing today," he says. And day by day he experiences the deep joy that comes from a difficult but liberating vocation of pathfinding along the undiscovered frontiers of religious art.

## Letter From Lebanon

*(As this goes to press it is impossible to foretell how the dilemma in the Middle East will finally be resolved. In this communication, William L. Greene writes on some of the background events in Lebanon leading up to the landing of U.S. Marines. Mr. Greene has lived and taught in Beirut for many years.)*

More than anybody else the Christians, especially the Catholics, of the Middle East are saying, "God save us from our friends." If there is anything that unites them to their Moslem compatriots, it is the conviction that it is about time the West stopped the shameless exploitation of its friends and treated the Arab people with respect. This can be illustrated in the purely religious field and also in the whole political history of the Middle East up to the present day.

A number of circumstances, mostly political and geographical, caused the Eastern Churches to drift away from Rome, although it was not until the 18th century that there was any clear distinction between Catholic and Orthodox. However much they may have been aided and inspired by Latin missionaries, the real architects of the reunion of Eastern Patriarchates and dioceses with Rome were the Eastern bishops themselves. Yet they had to suffer the attacks of European missionaries who tried to weaken their authority and bring their faithful under Latin-rite jurisdiction. Even their warmest sympathizers still tend to treat the Eastern rites as some sort of ornamental addition to the Church, to be preserved on account of their antiquity, as a proof of the Church's universality and as bait to attract the Orthodox into the fold.

Although the crusaders came to the Middle East supposedly to protect Christianity against Islamic conquest, they did not establish very good relations with the native Christians, except in the case of the Armenians, and more especially the Maronites of Lebanon. The attack on the Byzantine capital and the harsh Venetian treatment of the Greeks and their clergy in Venetian colonies did not do much to help good relations.

In the 17th and 18th centuries, the Consuls of France in the Middle East did a great deal to help the Christians and thus gained sympathy for France. They became official protectors of the Christians in the Turkish Empire when the Ottoman government was nothing other than sheer exploitation. After the French Revolution, the anti-clerical government continued to help the minorities, as did the British, Russians and Austrians. But now all these countries are only interested in using the minorities to get a foothold for themselves and as an excuse for interference, with the ultimate hope of establishing military bases and subservient allies. Part of their efforts were devoted to maintaining the semi-independence of Lebanon — a strip of mountain near the sea inhabited by Maronites, other Eastern Catholics who had fled Orthodox-provoked persecutions, Druzes and Metwalis, the last two being Moslem heretical groups in the Sunni-Moslem Turkish Empire. The rulers were usually Metwali or Druze, tolerant towards the Christians and frequently becoming Christians themselves.

During World War I the Christians suffered terribly and were glad to have the British and French mandatory governments to protect them. The Lebanese with their long attachment to France were especially happy. But the Christians, like the Moslems, had no intention of being subject peoples, and hoped for independence, with the Christians perhaps grouped into one or two states with an international guarantee to protect them from outbreaks of violence on the part of the still uneducated Moslem masses who, though not habitually viol might by some political event roused to massacre as they w several times during the 19th tury.

Whenever the Christians felt their country was being treate a colony to be exploited, they up the side of the Moslem natio ists. It was principally the M nites who rebelled against French High Commissioner in L non in 1943. It was at this that the famous Lebanese Nati Pact was drafted whereby it agreed that the Christians w never appeal to European inter tion and the Moslems would n appeal to Eastern Arab inter tion, leaving Lebanon neutral a ground for cultural contact. It also stated that the President Commander-in-chief would alw be a Maronite and the Prime M ter a Moslem. The Moslems w generally agreed to let the effec power remain in Christian ha because the presence of Mos countries nearby prevented any of grave abuse and because were thus liberated from the strictions and fanaticism of old-f ioned and ignorant Moslem teac and also because Lebanon prov asylum for all political refugee

The Palestine war was in a an advantage to the Christi though tens of thousands suff terribly together with their Mo compatriots. Some few Catho mostly Maronites, had the ide population exchanges so Leba would be purely Christian, Pales Jewish, and the remaining coun Moslem. From the point of vie Christian witness in the Arab w this was spiritually defeatist, took no account of the fact most Lebanese Moslems were p to be Lebanese, most Syrian C tians were proud to be Syrians, so forth.

Mohammed Naguib in Egypt greatly loved by the Christians charming and cultured man, he a veritable father to all the pe The rule of Abdul Nasser wa first acceptable, too, for he cru the Moslem Brotherhood. The of the Brotherhood was a retur the seventh century, a state a

ely Koranic lines, with the Chris-
is not full citizens, but subject
ple living by the favor of their
slem rulers. And I think that
rly every Arab Christian is ready
congratulate President Nasser on
ing obliged the great powers to
at all Arab countries with respect
to stop pushing them about.

The United States committed a
ve error in first promising money
the Asswan Dam and then with-
wing it, thereby placing Nasser
an extremely embarrassing posi-
n. Few governments anywhere
ld survive such a blow to their
stige. I have yet to meet an
ab who wants Russians in the
ab world, but after the Western
vers withdrew the loan very
ny Arabs felt that the West held
m in contempt and they found
ssia smilingly ready to help them.
th some Russian encouragement
sser was able to multiply his own
stige by his anti-Western radio
acks. These broadcasts, however,
ubled the peace in other Arab
ntries where a number of Egyp-
n military attachés were accused
fomenting trouble. The bitterest
position was between Egypt and
Baghdad powers, Turkey, Iraq
l Jordan.

At the time of the Suez attack,
sident Nasser was tremendously
pular in certain Moslem quarters
Lebanon like Tripoli, Basta in
irut, Sidon and Tyr. Some po-
cal leaders, it is rumored, tried
*coup d'etat* to put themselves un-
the Nasser banner. At this time,
ery Moslem shopwindow had
ut 20 or 30 photographs of the
yptian President. Sami Soln be-
ne Prime Minister and the Nas-
ist politicians formed an opposi-
n party. There were elections for
liament due in the summer of
7 and for President in 1958. The
position took as their leader Ha-
l Frangieh, head of a clan in the
ronite town of Zghorta, where a
rderous blood-feud rages between
Frangieh and Dweihy clans
st year 20 people were killed in
machine-gun battle in church).
mid Frangieh later had a stroke
his brother, Suleiman, organ-
l his clan for revolt. The Maro-
nite Patriarch, perhaps wanting to avoid a religious war, expressed sympathy for the opposition.

At the general election the Druze chief Kamal Joumblatt was heavily defeated by the rival Druze prince, Magid Arslan, due, he felt, to the support President Camille Chamoun gave to the supposedly pro-government team. There was a further opposition movement called the Third Force, composed of eminent Christian intellectuals and retired politicians and journalists. Many of the President's supporters said that the Constitution should be altered to allow a second term for the President. Chamoun did nothing to dispel the ambiguity, perhaps so as not to weaken the government. The Third Force feared that if the Constitution was altered the Moslems might ask for a second change allowing a Moslem President. The Third Force also feared such an alteration would lead to gun-play at the elections if Chamoun decided to use the police to assure the victory of his own favorite candidates and that it might provoke Christian-Moslem strife. Therefore it was agreed that the Constitution should remain as it was.

During the winter of 1957-58 the different parties were arming themselves. Then, in May, 1958, an opposition journalist, Nasib Metni, was shot. It was said that the attitude of the government made it possible to murder with no fear of being brought to justice. So the opposition called a strike. This was accompanied by time-bomb terrorism and the Moslem and Druze opposition took up arms, as did a few Maronites. A large number of villages of each religion remained neutral. Many Moslems remained pro-government. This was not a religious war and both sides took extreme care to prevent its becoming one, though some pro-government Christians and no doubt some Moslems considered it such.

Because of the internal political issues involved, Chamoun has tried to be neutral as far as possible while trying to keep things under control. The most furious fighters against the rebels have been the pro-Iraqi Hizb al-Oumy, a sort of para-military political movement (mostly Metwali Moslem) favoring the union of Syria, Iraq and Jordan with Lebanon. Actually it was the anti-government activities of the opposition, encouraged by Egypt, Syria and Russia, that provided an excuse for prolonging the President's term of office. If it was not felt that Lebanon's independence was in peril nobody would have been able to talk of changing the Constitution.

The reports of the U.N. observers and the U.N. Secretary-General caused furious indignation among the majority of the people. It seemed extraordinary to say that there was no evidence of outside interference when one had only to listen to the radio to hear broadcasts urging the rebels on, when it was obvious that the rebels must have received their weapons from some foreign government. The observers themselves admitted that the rebels would not let them visit the frontier where the weapons were known to come from. America is popularly accused of callousness in her foreign policy. It was thought that America was partly responsible for the observers' report, in other words that she was dropping a courageous and trusted ally in the slender hope of winning the independent and tricky Egyptian President to her side.

It was a hard and no doubt unfair judgment but Lebanon is a small country and the Lebanese were beginning to feel that their great allies were shamefully deserting them to the wrath of the whole Moscow camp. If the West fails in the Middle East certainly no other country will be stupid enough to ally itself with America, Britain or France. Lebanon's troubles, it is true, are internal. They are caused by the conflict between the people who desire independence and personal liberty, and those who want to participate in some great Arabic-Islamic revival under a heaven-sent leader. But it is also true that they have reached the present crisis because outside forces will not leave Lebanon neutral and persist in using it to further their own interests.

## Training Sociologists

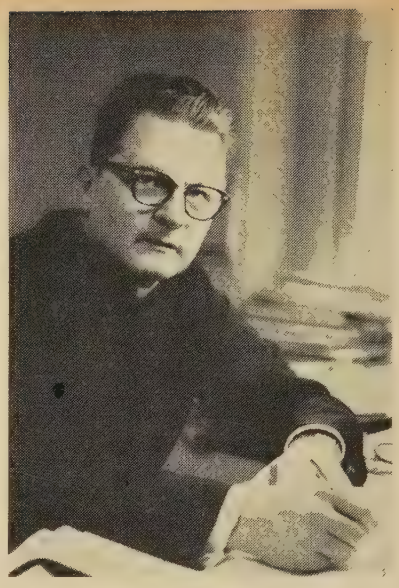
In the June issue of *Social Order* (3908 Westminster Place, St Louis 8, Mo.) Jesuit Father Joseph H. Fichter weighs Catholic sociologists in a statistical balance and finds them wanting.

During the years 1936-1955, 1,495 doctoral degrees were awarded to sociologists. Only 100 (or 6.7 per cent) of them were received by Catholics. Seventy of these were granted by Fordham and Catholic University; the other 30 were from 15 different secular universities. The doctorates were won by 33 laymen, 31 priests, 20 laywomen and 16 Sisters. Seventy-seven have published no monograph since writing their doctoral dissertation; the other 23 have 52 publications to their credit. (Non-Catholic scholars are slightly more prolific. On a random sample of 100, 36 of them had produced 63 publications.)

The university where the sociologist has studied is a determining factor in productivity. In a survey of 100 Catholic sociologists, 70 received their degrees at a Catholic school. Thirteen of them have published 17 monographs. The remaining 30 were graduated from secular universities. Ten of these have written 35 monographs. In other words the 30 sociologists trained on a secular campus wrote twice as many monographs as the 70 scholars trained in a Catholic institution.

"The simple facts," writes Father Fichter, "force us to speculate about the status of social science research among Catholics and to analyze the manner in which Catholic social scientists are trained. It is quite clear that the numbers of Catholics who pursue graduate studies in social science are not in proportion to the numbers of Catholics in the general American population. If Catholics constitute about one-fifth of the population, the small number (6.7 per cent) who took doctoral degrees is a drastic under-representation in this particular field of scholarship."

Father Fichter finds one of the explanations for low productivity to be the emphasis of Catholic sociologists on teaching rather than research. He writes: "Productive scholarship is not widely enough used as a criterion of advancement on the faculty of many Catholic colleges. Faculty competition is not nearly so keen as it is in the larger secular universities and academic promotion is still largely a matter of staying on the faculty long enough." Another explanation is the kind of training provided in graduate schools of social science. Surveys indicate that doctoral dissertations written in the Catholic graduate school are for the most part based upon library research. While



**Joseph H. Fichter, S.J.**

is helpful it is not peculiar to so science. A history major might just as well in this kind of resea Field research is lamentably lack

Father Fichter thinks the prob centers on the graduate school. the present time," he writes, Catholic graduate school operate social science research center of kind existing at Columbia, Corr Harvard, Michigan and a numbe other secular universities. Th centers undertake large, continu research programs. The gradu student has the opportunity to ticipate in active research proje working closely with other gradu students and with experienced ulty members, and often with tailed field work. . . . The lac such facilities obviously prevents graduate student from obtaining der Catholic university auspices most important training experi that a social scientist can have

"The time has come," Father F ter concludes, "to establish a f rate research center at one of larger universities and to staf with a handful of the most pro tive Catholic social scientists in country. The university that has vision and the finances to do could unquestionably provide long range answer to the deart Catholic scholarship in the social ences in America."

# EDUCATION

## Operation Culture

When 85 American students board the *S.S. Ryndam* on September 3 for Europe, they will bring to more than 1,000 the number of students who have participated in the study-travel program of the *Institute of European Studies* since its inauspicious beginnings in 1950. The 85 students (48 men and 37 women) will begin a two-semester, fully accredited course of studies at the University of Vienna and participate in two and one-half months of travel-study in nine European countries. The entire European school-year plan, which includes transportation, room and board, tuition travel, will cost them $1,88 They will live in Austrian ho and study liberal arts courses at University of Vienna, one of great cultural centers of Euro

Since the first group of 23 An can students pioneered the f I.E.S. program in 1950, the I tute has shown steady growth, der the directing hands of Mr. Koutny (an Austrian who stu one year at St. Thomas College Paul, in 1949, where he conce the plan) and Mr. and Mrs. ence E. Giese, American directo the Institute, who were among

st 23 students to make the pilot periment. As a student at St. omas College, Paul Koutny was uck by the average American ident's lack of awareness of the ropean heritage of Western civiation which has so profoundly aped American institutions. He visioned a plan whereby American idents could go to historic Vienna study and spend time in a Euroan cultural center, as part of their rmal college schooling in the nited States.

The Gieses were so enthusiastic out the experiment that they volteered to take responsibility on e state-side for the development of E.S. Since 1950, I.E.S. has grown th in Vienna and Chicago, where American offices are located. The stitute in Vienna now has its own rsonnel, two student centers, a rary, and a working agreement th the University of Vienna nereby all credits students receive e transferable to their academic cords at colleges and universities the U.S. Most of the students end their junior year of college in e I.E.S. program, then return to raduate with their class from a .S. college. They come from all rts of the United States and repsent all faiths and nationalities. here are no restrictions on parcipation in the program other than C average and approval by deans studies. The program is open to ndergraduate students in the 18-5 age bracket.

Small colleges in particular have rticipated in the program, out of conviction that a year of travel nd study abroad for their students ould offset some of the built-in rovincialism of the small school. me schools promote the I.E.S. rogram as part of their college curculum. Others hand-pick their best udents for participation in I.E.S.

Says American Director Clarence . Giese, a young Chicago artist ho is also Art Director of Fides ublishers: "Living in one particur culture for a long period of ne offers students an experience ey cannot get in short travel proams. They live in Austrian homes, velop friendships with people of another country, and discover the reasons for cultural differences between nations." Study-tours, which are conducted by faculty members of the university, make it possible for students to discover the cultural heritage of Europe.

Vienna is a unique base for such a program. Apart from the lower cost of living in Austria, which accounts for many of the economy features of the program, Vienna is more European and less Americanized than Paris, Rome, or Munich, for example. Most of the cultural streams of Europe flow through Vienna.

This past summer, for the second consecutive year, I.E.S. has sent Americans to participate in the Salzburg University Weeks of lectures and seminars — this year on "The World and Man's Place in It According to Christian Law and Social Order." The Salzburg Study Weeks bring together some of the most prominent professors and lecturers of Europe and students from the United States, Great Britain and Europe to manifest their common Christian views and intellectual efforts. The University of Salzburg, a 330-year-old university, is the spiritual center for all Catholic German-speaking countries.

Among its special summer study-travel tours the I.E.S. handled the arrangements for the American delegation on the international pilgrimage of the Young Christian Workers to Rome, August, 1957. Both Mr. Koutny and Mr. Giese were active in the Young Christian Students Catholic Action movement as students.

Although the I.E.S. program is open to students of all religious faiths, the academic direction of the program is handled by Dr. Hugo Hantsch, O.S.B., former Dean of Philosophy at the University of Vienna. A Catholic chaplain is attached to the Institute as a service to the students.

Future plans of the Institute envision a study program in Rome and eventually in Mexico and Latin America.

With bright, modern offices in Chicago (in the Pure Oil Building, 35 East Wacker Drive, Room 574) the American office is staffed full-time by Clarence E. Giese and Robert Bosshart (who has been active on the board of I.E.S. since 1953) and two secretaries. The Chicago office is now accepting applications for the spring semester, which begins this February. Total cost for the spring semester is $1,195.00.

**American students study in Vienna as part of the Institute of European Studies.**

# BOOKS

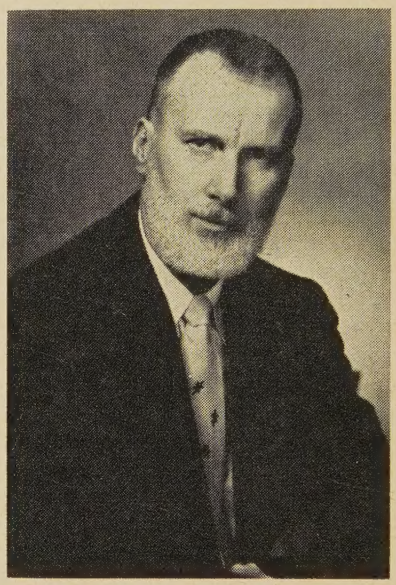
## *Fuller 15 - Opponents 0*

**MAN IN MODERN FICTION by Edmund Fuller, Random House, New York, 171 pp., $3.50.**

Edmund Fuller's latest book of criticism is a sometimes witty and always provocative appraisal of the contemporary literary situation. But however readable and witty *Man in Modern Fiction* may be, there is a certain aura of glib superficiality surrounding the book that makes one wonder if Mr. Fuller's obvious erudition and his somewhat patronizing attitude may not be a substitution for an understanding of the writers and books he discusses.

Mr. Fuller is worried about the present "trends" in fiction writing (particularly the novel form) and he is not hesitant to attribute the weakness of most modern writing to philosophical-religious errors on the part of modern writers. Briefly (and I do not think my paraphrasing unfair to Fuller) his position is this: many contemporary writers have betrayed their traditional Judeo-Christian view of man. Obviously this sort of generalization is extremely difficult to "attack" or "defend." It is, essentially, a non-aesthetic attempt to give us a rule-of-thumb by which we can judge all writing. Someone else could just as easily — and just as validly — demand that we judge modern fiction by the rule-of-thumb called "traditional American-Protestant heritage" or something of the sort.

Fuller's criteria are arbitrary and purely personal — interesting to someone interested in Fuller but rather useless for anyone interested in modern fiction. When he does not like a book he attributes his dislike only to the author's "mistaken" view of man. It does not seem to occur to him that something else might be wrong with a particular book. Nor does he consider that another view of man might be just as correct as his own (both artistically and philosophically).



**Edmund Fuller**

When Fuller leaves the area of "theory" and begins discussing individual books and authors, his whole judgment structure begins to teeter and only his commanding voice and his cutting sarcasm keeps it from toppling. He proves himself adept at lining up a row of straw men and then demolishing them with one barbed thrust or one quote out of context. But when he attacks some solid, solid men (James Joyce for one) Fuller tumbles ignominiously. I should add here that he has conveniently chosen to ignore some important modern writers: Ralph Ellison, Samuel Beckett, Simone de Beauvoir, James Baldwin, Brian Moore and Kingsley Amis among others. Instead he has chosen to take many of the literary weaklings and put them in the ring with the real giants of writing. This is one way to dispose of a weakling but hardly says anything about the not-so-weak modern writers. In worst of these mismatches F pits James Cain against Leo stoy!

Perhaps it would now be we take a brief look at some of writers categorized "in" or "ou Fuller's correct and tight littl erary world. The parenthetical ments are mine.

1. The "ins" or those who a the Judeo-Christian image of *as Mr. Fuller sees it* — Aesch (not quite Judeo-Christian b safe choice); Dostoyevsky ( safe also); Tolstoy (safe more); Martin Buber (still saf around); Dante (infernally sa Dickens (this is becoming too whelming); Dreiser (a long just for a change); T. S. (back to sure things); C. S. L (Fuller 9 — Opponents 0); A Paton (rookie with much promi J. F. Powers (ditto); Sophocles ( the daily double with Aeschyl Swift (13-0 in the final peri Thomas Wolfe (carries weig Herman Wouk (Mr. Fuller's c up man).

2. The "outs" or those other cals who are either getting too for their literary breeches or are so insignificant that a whipping won't go amiss — Ne Algren (just a Chicago hood); Bellow (an intellectual hood); bert Camus (how did *he* get the bel Prize?); Truman Capote (ju weird southerner); Tom Cham (who's he?); James T. Farrell other Chicago hood); Willi Faulkner (who awards those N Prizes?); A.B. Guthrie (non-Ju Christian cowboy stories); Ja Joyce (*Ulysses* and *Finneg Wake* were hoaxes); Jack Ker (all hung up on Zen and tea); H ingway (not another Nobel Priz Norman Mailer (satyriasis); liam March (bad gardener); H Miller (everybody's whipping b William Saroyan (primitive); J Paul Sartre (dirty existentiali Mickey Spillane (non-Judeo-C tian pornography); John Stein (prostituter of talent); Tenne Williams (streetcar sickness); S

son (prostituter of non-talent);
lip Wylie (atheist).
Unfortunately, the foregoing
ces light of Fuller's serious in-
t but it is the only way to answer
intolerant man who proposes to
ugh his opponents out of court"
ublisher's blurb for *Man in Mod-*
*Fiction*).
As much as Fuller dislikes and
udiates the "higher criticism"
its "explication of texts," he
ght do well to temper his brand
criticism-by-generalization with
ne "explication of texts."

I, for one, find it difficult to take a man seriously who, in a book of 171 pages, attempts to destroy the literary and philosophic standing of such men as Faulkner, Hemingway, Sartre, Camus and too, too many others.

When Mr. Fuller subtitled his book "some minority opinions on contemporary American writing" he did us all a service. At least we do not have to accept his statements as "the law" — in the traditional Judeo-Christian sense, that is.

—David Cohen

# *Mysteries and Antinomies*

**OUS AND SECULAR AMERICA**
**by Reinhold Niebuhr, Scribners, New York, 1958, 150 pp., $3.00.**

Ever since Kant it has been cus-
mary in metaphysics and morals
think in antinomies. In fact, the
bit has been spreading (and this
ght have dismayed Kant himself)
en to physics and mathematics.
e mathematician talks now of
aradoxes" and the physicist
eaks of "complementarity."

Attention has shifted in philoso-
y, it is true, from the idealist an-
omy of ideal and fact to the ex-
entialist antinomy of ideals.
though the philosopher has not
gotten the dualism of experience
d transcendence, he is now con-
ntrating on the dualism of alter-
tives in the decision, the "either-
" He has turned from the
tinomy that characterizes our
owing to the antinomy that char-
erizes our willing. But he is still
der the spell of dualism. What
more, he has cast the same spell
er the essayist who popularizes
way of thinking. The result is
t many of us have become rather
red with constantly hearing how
itful is the tension of opposites
d how profound it is to see both
es of the question.

n his latest collection of essays
nhold Niebuhr shows himself as
ch a virtuoso as any other at
nking in antinomies whether they
st between ideals or between ideal and fact, but he ends on a deeper level with an essay entitled "Mystery and Meaning." This last essay, based on sermons preached at Union Seminary and Harvard University, delves into the mysteries that are half-revealed and half-concealed by the antinomies: the mystery of creation, the mystery of freedom, and the mystery of sin. All three mysteries turn out to be mysteries of freedom, for the mystery of sin is described as the mystery of the corruption of human freedom and the mystery of creation is described as the ultimate mystery of divine freedom. What constitutes mystery in Niebuhr's eyes, then, seems in the last analysis to be freedom.

The antinomy of ideal and fact is what comes to light in the essay for which the book is named. The ideals of piety and secularism have not really conflicted in America, Niebuhr believes, but have united in a most remarkable symbiosis, each being equally utopian, equally oblivious to the dichotomy between ideal and factual possibilities. A mutual utopianism is also characteristic of the conflict between America and Russia, a classical example of historical contingency rather than an inevitable struggle of good and evil.

The increasingly obvious chasm between the utopian ideals and the hard realities of America's domestic and international life has brought on the sense of frustration that dominates America in the mid-century.

At least in the social order, which is Niebuhr's concern, the root of the antinomy of ideal and fact is the mystery of sin. It is the factual universality of the "excessive self-regard" which Niebuhr identifies as sin that makes for the dichotomy between man's ideals and his actual performance. Sin is a mystery, we are told, because it is a corruption of man's freedom and also because it does not follow as a logical consequence of his finiteness although it is occasioned by the combination of finiteness with freedom. Man sins not because he is finite or ignorant but because he attempts to deny his finiteness or his ignorance. The mystery of sin is not a mystery of suprarationality but a mystery of irrationality. The only trouble is that Niebuhr seems to reduce all mysteries to irrationalities as when he speaks of the mystery of creation as the "irrationality of the givenness of things."

In some of the essays, however, it is the antinomy of ideals rather than the antinomy of ideal and fact that is the center of attention. That fundamental opposition between the ideals of humanism and the ideals of technology which is responsible for the main thought currents in 20th century philosophy is touched on in the essay on higher education in America. The conflict of the ideal of liberty with the ideal of equality that animates the ideological warfare between America and Russia is dealt with, first of all, in general terms. This is followed by an essay considering its incarnation in the present power configuration. There is an attempt following Martin Buber to define the opposition between the ideals of Christianity and Judaism, and in an essay entitled "The Impulse for Perfection and the Impulse for Community" an attempt to clarify the differences between the ideals of mystical religion and those of Biblical religion.

The over-all purport of such antinomies comes up for discussion in the examination of the mystery of human freedom. What Niebuhr takes for the mysteriousness of human freedom seems to be the con-

tingency or unpredictability of human choice. This same contingency is what seems to constitute the mysteriousness of creation and also that of sin. All three mysteries, Niebuhr concludes, are illumined by revelation, that is, by the contingent fact of Christ. Since the contingent is the unpredictable, it cannot be known until it has occurred, until it has become a fact. This is exactly what happened in Christ, for Christ symbolizes the concurrence of all three contingencies. Whether or not one can agree with Niebuhr's final word will depend on whether one believes that Christ is the revelation of an infrarational mystery or a suprarational mystery, in plainer language, whether one believes that Christ is literally God.

—John S. Dunne, C.S.C.

# *Mission Unfulfilled*

**THOUGHTS IN SOLITUDE by Thomas Merton, Farrar, Straus & Cudahy, New York. 124 pp., $3.00.**

This slight volume is not an impressive book. It is certainly inferior to both *Seeds of Contemplation* and *No Man Is an Island.* One has to be careful in making judgments, of course. There is a wide margin of mystical license that must always be respected in a writer of Merton's disposition. If, as he seems to say, he is writing here merely to say some things he wants to say in the timid hope that a few may "agree" with him, then he is guaranteed an enviable immunity. But if, as I think is really the case (or ought to be), he is writing to communicate then he has some responsibility to be careful in the expression and development of his thought.

*Thoughts in Solitude* is divided into two principal parts: "Aspects of the Spiritual Life" and "The Love of Solitude." These are subdivided into various chapters, without titles. Merton writes in a vague, disjointed manner that makes it difficult for the reader to grasp him at any given point. Merton also writes with a one-sided view of spirituality. He emphasizes the individual — solitary, poor and dependent upon God — over the community. No dimension of social vision or of the solidarity of men as members of the Mystical Body comes through to us.

Thus we find from time to time a dangerous stress on solitude. "The desert," he writes, "is the logical dwelling place for the man who seeks to be nothing but himself." One realizes that Merton meditates and writes within the confines of monasticism, removed from most of the social supports and limitations encountered by those who live in the world. This is his privilege. I only question how applicable his thoughts are to his readers and what justification there is for such a book as *Thoughts in Solitude.*

Having made these remarks I would now like to call attention to two points that impressed me in *Thoughts in Solitude.* The first, made in the preface, concerns the value of solitude. "In actual fact," says Merton, "society depends for its existence on the inviolable personal solitude of its members. Society, to merit its name, must be made up not of numbers, or mechanical units, but of persons. To be a person implies responsibility and freedom, and both these imply a certain interior solitude, a sense of personal integrity, a sense of one's own reality and of one's ability to give himself to society — or to refuse that gift."

The second point concerns human development. The author states his thinking on this matter in one or two places. "The ascetical life," he says, "must be begun and carried on with a supreme respect for temperament, character, and emotion, and for everything that makes us human. These too are integral elements in personality and therefore in sanctity." And again: "His [God's] presence is present in my known presence. If I am, then He is. And in knowing that I am, if I penetrate to the depths of my own existence, and my own present reality, the indefinable 'am' that is myself in its deepest roots, through this deep center I pass the infinite 'I am' which is the name of the Almighty."

Merton has made these point fore. But they are re-statee *Thoughts in Solitude* with sp clarity. Unfortunately they ar developed or explained. They simply stated. Therefore I pre to make a suggestion. We sta desperate need of fuller instru on both of these matters. Mert well equipped to give us tha struction. I know of no other w in America who has his insigh especially into the creative val solitude. Towards the end of book he writes a truly illumin passage on this subject: "The tary life, being silent, clears the smoke-screen of words that has laid down between his minc things. In solitude we remain to face with the naked bein things. And yet we find that nakedness of reality which we feared, is neither a matter of t nor for shame. It is clothed i friendly communion of silence, this silence is related to love."

I suggest that Merton set developing these themes organi — balancing his monastic vi with our needs and our capac his temptation to rhetoric wit preference for plain language. how do we know God by kno ourselves? What does it mea penetrate into the depths of my existence? What, as precisel possible, is the "deep center" w us and where is that point of ing into the infinite? What does it mean to be human? Or Or responsible? These are tions of the greatest importan man today.

It appears that Merton has special mission to guide us i searching. I, for one, am conv that he can do so. I, for on extremely disappointed to see frittering away his talent on efforts that scarcely get beyon surface of significance. I, for sincerely hope that he will writing until he can key his energies to a more integrated of expression.

—Bernard G. Murchland, C